

Correspondence removed from Scrap-book.

From Milton Stauffer	June 8, 1927
" John A. Mackay	Oct. 21, 1932
" Charles R. Pittman	July 2, 1931
" William N. Wysham	Feb. 13, 1932
" Kenjiro Kumoi	Feb. 13, 1909

OLD FORCES IN NEW CHINA.

(All Rights Reserved.)

Synopsis of preceding chapters. I. (6th May). A general introduction. II. (13th May). The force of Religious Belief, Confucius, Taoism and Buddhism. III. (20th May). The Stimulus of Missions in exemplary life, education, medicine, etc.

IV. THE EASTERN TENDENCY OF WESTERN THOUGHT.

Inadequate as our survey of Chinese beliefs has been, it will not have failed entirely if it has suggested to the reader that all Chinese religion is of human origin, with a basis in reason, and a theory of practice eminently adapted to the life that now is. It contains no "hope of salvation" because it inculcates no fear of the after life. It has no "jealous God," no miracles, no dogma, no inquisition, no confession, no faith, no prayer, nor any piety in the western sense. Folk-lore and superstition are no part of it. Its application is practical, and, in common with its western contemporary cults, it has often been made to do duty as a policeman in the support of public order and the support of dynasties. Yet it has known persecution, active and passive. In all respects, therefore, with the single exception of claims to supernaturalism, it has stood on much the same footing as other religions.

It is now our desire to trace, as clearly as may be, the tendency of beliefs in the West. But here we stand at a disadvantage, for with the exception of about eleven months in England, part in 1902, part in 1908, the past thirty-six years of our life has been spent in China. What follows, therefore, is due mainly to the experience of others, whether marked as quotations or not. Our aim is to show the trend of thought and the number it affects. The last is important. It is evident that in so free-thinking a land as England, a deviation of opinion on the part of a few thousands might mean little or nothing. But when changes are found in millions, and amongst those millions are seen many of the greatest thinkers of the time, it is impossible to ignore the importance of the movement, and as a matter of fact, nobody does ignore it. Some of our witnesses will give the mature results of careful thought; others the painful experiences of a gradual estrangement from the faith of their forefathers. Here is the confession of a clergyman; there the pragmatic conclusion of a practical teacher. Lawyers, doctors, men and women, will appear in our cloud of witnesses. They will come in no particular order. Each will tell his tale and make room for the next, and when the last has spoken, and the court is cleared, it must be remembered that there are thousands more outside clamouring for a hearing.

Our first witness is named Thomas Carlyle. His identity will not be questioned when his phraseology is heard. "What is incredible to thee," he says, "thou shalt not, at thy soul's peril, attempt to believe! Else—whither for a refuge, or die here. Go to perdition, if thou must—but not with a lie in thy mouth: by thy Eternal Maker, No!"

"I," says our next witness, "am in the position of sincerely wishing to believe, [There are millions like him] but my reason refuses. I cannot understand why God has, for nearly 2,000 years—at any rate—left the knowledge of even his existence to hearsay evidence only, whilst at the same time, according to the church, intending to punish unbelief everlastingly. . . . Another point which troubles me is that I can find no better evidence for accepting Christ than Mohamat or Buddha."

A man of wide experience follows:—"As a child" he says, "I was brought up in the faith of the Church of England, and believed everything I was told. . . . At the University I attended the services of a large number of different creeds, and wondered much at the diversity of opinions expressed, and the exceeding bitterness there was between the followers of different sects. As a medical man I travelled widely. . . . For years I lived amongst Buddhists, Muhammadans, and other 'heathen,' studying closely both the theory and practice of their different faiths. . . . I have met death in every shape—Theists, Atheists, Agnostics—I have seen them all die. Now in middle life, looking back upon what I have gone through, I am confronted with the question, 'Do you believe?' In all honesty I have to confess that, in my humble opinion, the verdict is with the Agnostics. 'Is there an all-powerful Creator and Ruler of all the universe?' is beyond the comprehension of any human being." [A twentieth century repetition of the dictum of Confucius.]

Next comes a woman. "Believers," she says, "are hardly aware of the large number of thoughtful women who do not believe. These women do not cry their inmost

thoughts on the housetops, for fear of hurting the feelings and prejudices of believers. They often attend a place of worship, clinging to the observances of their youth. . . . This lack of honesty is damaging to the character. . . . This is the great problem that I find in my own existence—How to balance the truth with consideration for others. I, a woman, was myself, till twenty-five years of age, a firm believer in orthodox Christianity. I lived my religion all hours of the day, and was continually praying and giving of thanks. . . . I fought against unbelief with every weapon I could master but without avail. At first my whole motive in life seemed gone, and I felt that the morals which had been hung upon that motive must go too. For a long time I was absolutely miserable. I have recovered. I never pray now. I only feel, and think, and act. But I am sure all who know me would say that my character is superior now to what it was then, because it is richer, more sympathetic. I may also say that I do not find resisting temptation any more difficult, relying on my own strength, than I used to do when I prayed for help."

Here, Sir Wm. Hamilton interposes a useful definition of the difference between "belief" and "knowledge." He says, "We know what rests upon reason; we believe what rests upon authority." Whereupon another witness offers a list, a very incomplete list, of men who in their day and generation have thrown doubt on all authority. It includes Epicurus, Lucretius, Bruno, Montaigne, Spinoza, Hobbes, David Hume, Descartes, Voltaire, Gibbon, Holbach, Thomas Paine, Priestley, Thomas Owen, Darwin, Tyndall, Huxley, Clifford, Spencer, Büchner, George Eliot, the two Mills, Hæckel, Ingersoll, etc. etc.

It is further pointed out by another that we have it on the authority of no less orthodox a person than Dr. Watts, that "Evidence is the great criterion of truth," not authority; whilst of reason Bishop Butler declares that it "is indeed, the only faculty we have wherewith to judge concerning anything, even Revelation itself."

"Many years elapsed," says an Oxford witness, "ere I arrived at the conclusion that the Old Testament history was unreliable, and rejected it as being so. Subsequently I was led to give the New Testament closer consideration, and in time came to the conclusion that the so-called Gospels were scarcely more reliable as establishing the Church's doctrine of the Virgin Birth, the Incarnation, and the Resurrection, than the Book of Genesis in the case of the Fall." Supporting this statement comes a well known man of the present day, a man whose message is so winning, so attractive, and so helpful that in our modern Babylon, London, he can gather thousands of men of the world to listen to him at the noon hour of a week-day—the Rev. R. J. Campbell, M. A. Minister of the City Temple. Mr. Campbell says, "On the subject of the person of Christ, most of the New Theology preachers are in substantial agreement with each other. They believe that there is no real distinction between the humanity and the divinity. Divinity is humanity at its highest and best. The Virgin Birth they hold to be incredible and unnecessary as a dogma. Jesus was born into the world in the ordinary way, and grew up like other human beings. The New Theologians maintain that the death of Jesus upon a cross was not a divinely ordained expedient for the redemption of the race, but a judicial murder. The greatest miracle of all, the resurrection of Jesus, is entirely un-demonstrable from the known facts of experience, and the New Testament accounts of it are mutually inconsistent. It goes without saying that all the adherents of the New Theology believe in a future state of existence for every human being. They lay great stress on the solidarity of the race. The movement," Mr. Campbell says in conclusion, "is spreading with the utmost rapidity."

Apparently it is not only the New Theology which is "spreading with the utmost rapidity," for non-attendance at church is eloquent of many absentees who have probably no theology at all. Mr. Richard Mudie Smith, editor of "The Religious Life of London," has an extraordinary tale to tell. "One person in five of the population," he says, "attends a place of worship. It is even less than that if Greater London is taken as a whole. The upper and lower middle classes are the backbone of the worshipping public. The number of women worshippers is almost double that of men. The poorer the district the smaller the attendance at a place of worship, but forlorn groups can be collected by a liberal granting of relief." Mr. George Haw, editor of "Christianity and the Working Classes," says, "There is deep distrust of the Churches amongst the British working classes." But according to Mr. Will Crooks, this fact does not mean what it might be

taken to mean. The churches are one thing—religion another. This is what we hear, "I have been told plenty of times that our men and women are not God-fearing. I know different. Down at the bottom of their hearts is a deep religious feeling which some of us would be better for having."

Witnesses other than English tell of the condition of religion in their respective lands. Thus Russia is represented as being still in the era of mediæval superstition; Germany is rapidly becoming rationalistic, two per cent. of the Berlin population attending church; France has finally broken off all connexion between Church and State; Portugal has followed her example, and Spain is growing restless. Italy is in open enmity with the Roman Church authorities, and even in Austria there is a strong movement in the same direction.

"I venture to assert," says another witness, "that if belief be taken to mean unconditional assent to the dogmas of some form or other of Christianity, the majority of educated persons do not believe, and the assent of the uneducated is imperfect. . . . The blood-stained history of the Church of Christ does not convince me of the necessity of religion even for the most unenlightened. . . . The Churches have long ceased to be anything but cold sepulchres of dusty dogmas. . . . Steadily to seek truth, to refuse to accept what the mind cannot grasp, to face the end intrepidly and reverently confident in having done one's best as an organism of the mighty whole—surely, this is the true life of man." And still another, "The sincere Christian believes in certain dogmas, and reverences an anthropomorphic God. The sincere Agnostic finds all current religious dogmas to be equally foolish, offers no alternative dogma, humbly confesses his ignorance, and yet remains reverent in the presence of the great Infinity. I esteem the sincere and practical believer in any religious creed. But in the reverent Agnostic I find the highest type of courage and of unflinching determination to be satisfied with naught but the very truth." A doctor harps on the same string:—"The Agnostic's position, as it is the most logical, so also is it the most reverent. To one who humbly studies the wonders around him, the dogmatic confessions and creeds of the churches appear not trivial only, but impious. . . . Our only attitude can be one of silence, of utter prostration before that tremendous Being, who thundered long ago the question to the trembling Job: "Where wert thou when I laid the foundations of the earth? Declare, if thou hast understanding."

"I believe," says another, "in the universe as my Bible, and in the religion of humanity, of justice, of reason, and of love, the only priest. I regard the Bible as a collection of purely human writings, and its theology as a deadly enemy to the progress of the human race. But evolution is actively at work. Only a few years ago Mr. Gladstone attempted to defend the accuracy of Genesis. Yet now the 'Encyclopædia Biblica' denies the accuracy not only of Genesis, but of every other book in the Bible as well. John Wesley said that to give up witchcraft was to give up the Bible."

That "the opinions of teachers are considered of the highest importance is plain from the extreme care taken by the Roman, Anglican, and other churches to secure only such for their own particular schools as are above suspicion of heresy. "I am head-master in a village Church of England school," says one of these, "I have to teach such things as Mark vi.56: 'And as many as touched Him were made whole.' I do not believe that Jesus Christ did this or any one of the other miracles attributed to Him. . . . I know that many, if not most, of the teachers in the Church of England schools are longing for the time of religious freedom in the schools." Here follow other opinions of some who are still accounted orthodox. The Bishop of Wakefield, speaking at Leeds, said, "The Bible is not infallible. It is not necessarily literal and exact. It is not a scientific text-book. The old chronology was not inspired. The dates in the ordinary Bible are no guides to the dates of the books. The world was not created 4,004 years before Christ." [For either of which statements in times gone by he might have been burnt at the stake.] "It is, I think, an indisputable fact," says Neo-Christian, "that we have during the last fifty years entirely shifted our position with regard to Christianity. . . . Women worshippers who attend services believe, certainly, though their number is decreasing, but the immense majority of men do not." The brother of a clergyman says, "It takes a long time to get accustomed to the idea that, after all, Christianity may be classed with Muhammadanism and Buddhism. . . . I know that in the university to which I belong many of those who attend chapel do not believe. . . . Personally I am supposed to be a Christian. My

bread and butter would go short if I proclaimed my inward thoughts." The italics are ours. They give point to the question of another witness who asks, "Will some one inform me why Canon Cheyne is allowed to issue the 'Encyclopædia Biblica' showing there are only really nine genuine passages in the canonical gospels?" The thirty-five years' rector of a large agricultural parish tells how he was "very happy there until doubts began to arise in my mind as to the literal interpretation of the Bible. The more I studied the subject the more the doubt increased, and as I did not like to shake the faith of the rather sleepy population of the village, I determined to resign my living. . . . I am convinced that the Bible will be a far more useful book when it is entirely divested of the halo of sanctity which surrounds it."

"All religions die by being found out," says John Morley. "If the precepts of the Sermon on the Mount were reduced to practice," said Bishop Magee, of Peterborough, "Society could not hold together for a week," meaning, of course, society as it is.

We now turn to contemporary journalism. "Public Opinion," dated 14th April 1911, says:—"No more churches wanted. Church authorities in Berlin are in consternation at what they regard as the deplorable shrinkage in the Sunday collections throughout Berlin and the province of Brandenburg generally. . . . In view of these facts a large section of the population of Berlin are protesting against the building of new churches. . . . Similar complaints are heard with regard to the rapid decrease in the number of confirmations, and to the striking increase in secessions. . . . The possibility of the separation of Church and State in Germany is publicly suggested in Parliament. . . . the situation is beginning to be untenable." Yet, on the self-same page we are told that Germany is spending fifty million sterling on Social Reform, i.e. on practical Christianity. . . .

"The Review of Reviews" for April contains the following in its leading columns:—"The Bible Society is making a vigorous effort to utilize this Tercentenary to revive interest in the Authorized Version. It is about time they did. The habit of Bible reading is going out, greatly to the loss of our people. The daily newspaper is now the Scripture of the people; and morning and evening editions have superseded not only the morning and evening service prescribed in the Book of Common Prayer, but the practice of family worship, which at one time was almost universal amongst Christian folk."

So far, none of our witnesses have displayed any signs of sectarianism. Their doubts, their fears, their skepticism, and their assaults have been seen in connexion with orthodox Christianity as a whole. Now comes one in which is given a glimpse of the impassable gulfs which divide the warring sections of the so-called Church of Christ. George Bernard Shaw takes the witness stand in order to tell us something of his experience and belief. He was christened by his uncle. His appointed godfather being drunk, did not turn up and the sexton was ordered to promise and vow in his place. He was never confirmed. He grew up in an intensely Protestant atmosphere, which led him to write in after life that, as far as the Protestant gentry are concerned, Ireland is the most irreligious country in the world. "Protestantism in Ireland," he says, "is not a religion; it is a side in political faction, a class prejudice, a conviction that Roman Catholics are socially inferior persons, who will go to Hell when they die, and leave Heaven to the exclusive possession of ladies and gentlemen."

With Mr. Shaw's departure our case is closed.

Have we succeeded in our task? Have we shown beyond question that there is a revolt in Western thought, that there has come over it a determination no longer to accept dogmatic assertion of that which is unknowable? That is a question which we must leave to our readers. We have closed our case somewhat abruptly only because we have no further space at our disposal in which to record evidence. What does that evidence tend to prove? Does it, over and above its rebellion against authority, seem to show that a denial of dogmatic supernaturalism means atheism? Does it mean indiscriminate denunciation of everything Christian because it is Christian? We find no trace of such a thing. The dogmatic atheist is held to be equally illogical with the dogmatic theologian. The form of agnosticism which is evidently prevailing is one of reverent logic. The position taken up is unassailable. All demonstrated truth is willingly accepted, no matter whence it comes. All else depends on evidence. There is no condemnation, no envy, hatred, malice or uncharitableness, no arrogant assumption of superiority. We note the publication

by Messrs. Watts of a book entitled, "A Chinese Appeal to Christendom concerning Christian Missions," "a book which we have not read, but of which one reviewer speaks thus, "If the writer be a Chinaman, he seems to be extraordinarily familiar with English controversial literature. His chief point lies in exhibiting the contrast between the liberal Christianity of modern England, and the more or less archaic evangelicalism preached by the missionaries." Whether Chinese or not, there is no doubt but that the writer has, in this instance, hit the nail on the head. Some of the teaching in the China mission-field to-day is rank mediævalism, utterly out of harmony with modern feeling, and, as we have before seen, incompatible with a belief in, or a respect for, the ancient teaching of the Chinese sages. If the evidence adduced above proves anything, it proves the truth of what was suggested in our second chapter, that, if the *literati* of China could have brought home to them the changing beliefs of the West, they would find that the newest doctrines are little more than paraphrases of their oldest classics. The "Call of the East" has been heard once more. The West has answered to it, and the outcome will, by and by, be an alliance of thought strong to all eternity.

ENGINEERING.

RECENT PROGRESS IN ILLUMINATION.

It is remarkable that progress in engineering science appears, during a certain period, to be more rapid in one direction than in others. Although artificial light is one of the obvious necessities of modern life, the developments have taken place at very certain stated definite times. It is significant that during the last two or three years we have heard such a lot about the subject of illumination. Clearly many minds have been engaged upon the subject. The desire to obtain quantitative records of light is one of the most hopeful signs. Reliable records of direct measurements invariably lead to improvements.

An example is furnished by the material so commonly used by engineers—steel. The application of a machine for weighing the load applied to a test piece was fairly obvious; the effect of it was, however, more than could have been realized. Indisputable facts about the quality of the samples tested were obtained. The tremendous improvements in electrical engineering have been due, very largely, to the ease with which exact records can be obtained. Nowadays the spirit of testing is spreading. It is being used in connexion with illumination.

As far as we have information, the use of candles dates back to King Alfred. The great step in advance, from the present-day point of view, was the manufacture of coal gas to be sent through pipes for illumination purposes. It was really an adoption of new principle. A single centre, with means of distribution from that centre, took the place of isolated units. When William Murdoch, in 1792 lit his house and office at Redruth, Cornwall, with coal gas he obtained the same chemical reaction which had taken place with the candle flame through all the centuries. But he provided us with something which was a tremendous advance in engineering, if not in chemical science.

It is difficult to realize that that great industry (which still continues to develop in spite of the competition of electric light and other methods of illumination) has grown so rapidly. The production of coal gas is nowadays, of course, a highly complex technical process. The skill of the engineer and the chemist is combined in the work. Since it is necessary to understand how gas is made in order to appreciate its advantages and to understand why it is economical to have large gas-making centres, the following general description will help the reader.

It would not pay the owner of an eight or ten roomed house to make his own coal-gas for reasons which will be apparent in a few lines. It does pay such a householder to make his own petrol-gas, unless he can obtain coal-gas or electric light cheaper. Let us follow the various stages of the manufacture of coal gas, and then see how petrol is used for making a gas which is somewhat similar to that made from the most useful mineral. It is a fairly easy process to follow. The coal is first heated in tubes (called retorts) of fire-clay, which have openings at one or both ends to allow the contents to be inserted and removed. The temperature in the retorts is very high, being somewhere about 2,000° F. and the coal undergoes destructive distillation, giving up various volatile bodies beside the coal gas.

The volatile products pass direct into a hydraulic main which serves two purposes. It removes the tar and other

heavy ingredients of the gas, and serves as a water seal, so that any retort may be opened without gas leaking back from the others. The temperature is next reduced from 150° F. (in the main) to atmospheric temperature by passing the gas slowly through air-cooled condensers; thence the gas passes into the exhaustors, which are a kind of rotary fan. This reduces the pressure and forces the gas through the rest of the plant.

The gas is washed, either by passing over very large wetted surfaces, or being passed through a number of small holes, so as to travel in sprays through a shallow layer of water. This water absorbs the ammonia from the gas, and is consequently called the "ammoniacal liquor." The last stage is the purification; the purifiers consist of large rectangular boxes, made deep, so as to hold several layers of purifying chemical on perforated trays, the principal constituent being slaked lime.

The lids of the purifiers are not bolted down, but rest in the water filled grooves or "water seals" which make a perfectly gas-tight joint. The purifiers usually number eight, arranged in pairs, so that one set can be opened for cleaning whilst the others are still at work. Finally, the pure gas passes through the station meter into the gas-holder, or, as it is invariably and erroneously called, gasometer.

The foregoing skeleton description indicates what everyone knows, that the gas works is a large installation. Everyone knows also that it is about the most unsightly figure of the townscape. The enormous gas-holder rears itself far above the surrounding buildings, and the clouds of steam and malodorous gases which are emitted pollute the atmosphere for thousands of yards around.

The gas-works is so costly, both in instalment and establishment charges, that it can only be installed where there is a large demand for the illuminant. Consequently rural districts have had to depend upon the primitive candle and oil lamp.

The use of petrol laden air for lighting has received much attention of late, and is ideal for places beyond the reach of town and electricity supplies. The gas used is of a very different nature from coal-gas, being very poor in hydrocarbons and having no intrinsic lighting value. The high cost of petrol makes the production of a very rich gas commercially impossible, and from the scientific point of view it is unreliable. The reason is that at the low pressures used in practice air will not retain the petrol, but deposits it in the pipes. The use of the incandescent mantle however, has made it possible to use much weaker mixtures.

Most of the makers claim that the ordinary gas pipes in a house can be used with petrol air-gas. Another claim put forward is that heating can be done by the same gas as is used for lighting. Let us follow out the methods of making gas from petrol. The simplest arrangement for generating air-gas is known as the "gas fountain." The petrol is soaked into cotton wool resting on a gauze tray about three quarters down a closed cylindrical vessel; air enters through an opening at the top and is carburetted by passing through the wool. The mixture passes up a pipe having its lower end below the tray, and is fed direct to the burner. The principle is, the petrol-gas is heavier than the air and consequently gravitates to the lower part, drawing in air through the opening at the top and syphoning itself from the pipe to the burner. The apparatus is obviously primitive, and gives a mixture of uncertain quality, which, moreover, is not fed by an automatic petrol supply.

The plants now in use utilize comparatively weak mixtures with incandescent mantles, and a typical example of one class of these apparatus is that made by Spencers, Ltd. The following brief description suffices to show the main principles: Air is drawn by means of a sort of reversed wet gas-meter from the atmosphere, over calcium carbide to dry it, and through a spiral pipe into which petrol is fed. The mixture which results in this spiral passes through the meter (which does not in any sense measure the gas, it only serves to propel it) and into a gas-bell, whence it goes to the burners.

By means of a mechanism worked from a secondary shaft, gearing with the main shaft, the petrol supply is kept constant. The gas-bell, as it rises, actuates a lever, and applies a brake when the apparatus is full. The plant thus supplies a constant mixture, independent of the demand as regards quality, and yet adapted exactly to it as regards quantity. The motive power is produced by means of falling weights or a water-displacer. A motive agent often used is the hot-air engine. Weights are simpler.

Petrol has now come into fairly common use, and therefore these machines are likely to be much used. A great advantage is that the weight-driven machine automatically

starts, and continues to make fresh gas. When the holder is emptied a lever operates the mechanism by which air and petrol are admitted. The more burners there are in use, the more often does the holder rise and fall. When the last burner is turned off the whole plant becomes totally inactive, but is ready to respond at once to any demand for gas at any time of the night or day.

OIL FUEL ON OCEAN LINERS.

The advantages of oil firing may be briefly summarized as follows: steady steam pressure; an absence of dirty fires, and no necessity for cleaning fires (which last, because of the opening of fire doors and cooling off of furnaces, is estimated to cause a loss of 12½% of steam on a 7 day voyage, with a corresponding loss of speed); reduction of bunker space to five-eighths of that required for coal; and a great reduction in the number of stokers.

It may be pointed out that portions of a ship that are now useless for coal bunkers, because of their narrowness or inaccessible position, are always available for the storage of oil fuel. The double bottom may be thus used, and the trim of the ship may be preserved by admitting sea water to the emptied oil tanks. The objectionable list to port or starboard due to using more coal from one side of the ship than the other is avoided; a steam pump serving to transfer oil fuel from side to side at a moment's notice.

Now, in view of the many advantages it may be asked why the Atlantic steamship lines have not adopted oil fuel. The delay is due to the fact that these ships were built in the "coal age," and that, coupled with the prejudice due largely to ignorance of shipowners, against oil fuel there has been the financial objection to the cost of making the necessary changes in the bunkers. As a matter of fact the advantages of oil firing, if applied to the fast trans-Atlantic liners, would be so great and so quickly realized that we look for its early introduction.

A study of the conditions on the Mauretania and Lusitania show, in a very striking manner, what oil fuel could do for these great ships. The average consumption at a sea-speed of 25 knots is 5,500 tons of coal for a single voyage or 11,000 tons for the round trip. If oil were used 3,300 tons could be stored in the double bottom of the ship, thus leaving the coal bunkers available for cargo. It is estimated that 600 tons of oil would do in twenty four hours, the work now accomplished by 1,000 tons of coal; and this would represent a saving of about 2,000 tons of fuel on the five day single voyage, or of 4,000 tons on the round trip. If the vacant bunker space or its equivalent, in a ship of similar size and speed, were utilized for freight at, say, £1 per ton, the earning capacity of the ship would be greatly increased. Of the 312 firemen and coal trimmers now carried on the Mauretania, 285 could be sent ashore and used in handling the extra cargo that would be carried. In place of 312 firemen and trimmers, it is estimated that 27 greasers would be sufficient to attend to the oil burners and to the water feed of the boilers. By alteration of the accommodation now reserved for the 285 firemen and trimmers it is estimated that at least 200 additional third class passengers could be carried at about £5 per passenger. An estimate of the total economies show the increased earning capacity of the Mauretania on a round voyage from Liverpool to New York and back, would be about £12,500.

Lastly, on the important question of speed, it is argued that since 32 fires out of a hundred and ninety two furnaces in the boiler rooms of the Mauretania are cleaned every four hours, some 10,000 out of 70,000 horse power must be lost through that disturbance of the fires and the cooling off of the furnaces which is inseparable from cleaning—all of which is avoided under oil firing. We believe that the use of oil fuel alone would reduce the time of the voyage from Queenstown to New York from eight to ten hours. If so, the Mauretania might be able to make the voyage in an even four days.

AN UNCOMMON ENGINEERING FEAT.

Moving a church steeple thirty yards has been carried out in Germany. Girders 2ft. by 1ft. were put crossways under the tower, and imbedded in cement. Below these were placed wooden sleepers, held together by iron plates, the iron plates rested on steel rolls 2 in. in diameter, fixed 5 in. apart, running on rails based on a grid of longitudinal and transverse girders. The longitudinal girders rested on jacks by means of which the tower and the whole special structure were raised 8 in. the forward motion was then effected by means of eight windlasses. The movement, amounted to 4 in. only the first day, but finally to 5ft. per day. Arrived on the new foundations the tower was lowered again.

COMMERCE AND FINANCE.

INTERNATIONAL COTTON CONGRESS.

China has considerable interest if not a share in the International Cotton Congress which opened at Barcelona on the 8th instant, and closed on the 12th. The Congress was attended by over 200 members from 16 countries. Although the actual business of the Congress did not begin until 8th May, the delegates visited Lisbon and Madrid on their way to Barcelona, when they were entertained by the Portuguese and Spanish Master Cotton Spinners' Associations. One of the chief subjects for discussion was to be "Usages and conditions of sale of cotton yarns and cloths in the affiliated countries." There would also be presented a joint report on the work of the British Cotton Growing Association by Messrs. R.H. Jackson and J.M. Thomas. The attention of the delegates was to be drawn to the more perfect organization of the cotton trade in the several countries, and papers were read on mill fire insurance, conditioning of raw cotton, and cotton bills of lading and guarantee of validity. The president of the Congress was Mr. Eduardo Calvet, and a report of the work of the International Cotton Federation for the year 1910-11 was given by Sir Charles W. Macara, the chairman of the International Committee. The meeting of the Congress lends special interest to a history of the Federation, which is described in an article from the pen of Sir Charles Macara in the Brussels "Revue Economique Internationale" for March. The International Federation was instituted in May 1904. The first Congress, convened by the joint invitation of Swiss and English Associations, was held at Zurich. Nine nationalities were represented. The objects of the International Federation were described, at the second Congress held in Manchester and Liverpool in 1905, in the following words: "To watch over and protect the common interests of the industry, and to advise Associations of the action to be taken against any common danger." The common interest of cotton spinners centres primarily in the raw material the supply of which has of late years apparently become inadequate for the needs of the industry. Prices have risen, and the manipulations of speculators bent on "cornering" the available supply have caused large and rapid fluctuations. The International Federation is attempting to improve the position of the trade by bringing an increased area under cotton, and is making inquiries through subcommittees as to the possibility of extending the cultivation in different parts of the world.

CENTRAL ASIAN COTTON.

The German "Nachrichten für Handel" of 13th April publishes, on the authority of the Russian Central Statistical Committee, the following figures relative to the production of raw cotton in Central Asia in 1910, together with the figures for 1908 and 1909 for purpose of comparison. The area under cultivation was as follows:—

	1908.	1909.	1910.
	Dessiatines.	Dessiatines.	Dessiatines.
Ferghana District.....	168,725	201,501	299,392
Syr-Daria District.....	23,776	26,435	29,335
Samarland.....	21,858	18,577	22,143
Trans-Caucasus District..	29,270	26,166	28,343

The yield of raw cotton was as shown in the following table:—

	1908.	1909.	1901.
	Pounds.	Pounds.	Pounds.
Ferghana District.....	8,284,204	11,421,608	20,673,143
Syr-Daria District.....	1,034,008	1,218,420	1,301,226
Samarland.....	841,527	725,468	933,365
Trans-Caucasus District..	4,489,735	1,890,268	2,580,884
Dissiatine=27 acres. Poud=35 lb.; 1,000 pouds=about 16 tons			

CEMENT IN CALIFORNIA.

The quantity and origin of the cement imported into San Francisco during the past three years is as follows:—

From—	1908.	1909.	1910.
	Barrels.	Barrels.	Barrels.
Germany	72,317	51,838	14,537
Belgium	61,400	12,888	5,600
United Kingdom..	13,785	2,255	—
China	100	50	3,125
Other countries ..	3,495	5	186
Total	151,097	66,536	23,448

It will be seen that the imports of cement are rapidly declining and it is thought to be only a question of a few years when they will cease entirely. The local works at Napa Junction, Davenport, Suisun, Colton and Sement were actively employed in 1910 in manufacturing cement which they are able to sell at a lower price than the imported article.

DEPARTMENT OF THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

Conducted by the Executive Secretary, Rev. S. H. Walright, M. D., D. D.

Japanese Newspapers and Christianity.—
"The sympathetic attention shown toward Christians by the Japanese daily Newspapers," says the *Kirisutokyo Sekai* (Cong.) "and their reports of Christian meetings; are such as we have not witnessed heretofore.

A Society for the study of Religion — The *Zendo* (April) reports the formation of a Society "for the study of religion," the chief promoters of which are Professors Takakusu, Matsumoto, Anezaki and Sakaki. The headquarters of the society are to be in the Tokyo and Kyoto Imperial Universities. The special membership fee is ¥5.00; regular membership ¥2.50; membership for students ¥2.00. The Society will publish a quarterly magazine entitled, *Shukyo Kenkyu*. Once a year a general meeting will be held. At ordinary meetings, held in both Tokyo and Kyoto, study will be devoted to the history of religious doctrines, scriptures and ecclesiastical systems. The business offices of the Society will be in the rooms devoted to the investigation of religions in the Literary and Scientific Departments of the two universities.

"The History of the Self-consciousness of Self in Modern Times.—It requires the east to produce a title like this for a book. Oriental philosophy centers in the discussion of the self (atman), while "self-consciousness" is a word much in vogue at the present time in Japan. The volume bearing the above title was written by Prof. S. Asanaga of the Imperial University. Though the terms of the title may be oriental, the discussion and the point of view are western. In the first chapter it is declared that the "self" at the time of the renaissance revolted against eccle-

siastical authority and "self-assertion" became a new social phenomenon. Later the State became oppressive and a revolt was set up, issuing in the movement for constitutional government. The prevalence of rationalism, continues the *Bunmei Hyoron* from which we are quoting, and the depreciation of the ego, together with the mechanical view of human life and the material world, led to the revolt of Kant, who discovered the transcendental ego; while Kant was followed by Fichte and Hegel who taught an absolute egoism. The reaction from this took the form of naturalism, and this in turn was followed by the new idealism. It is remarked further that in this book will be found the best account of the school of philosophy known as the "School of Southwest Germany," to which Windelband, Rickert and others belong.

I. Shintoism among Naval Men.

In one of the daily newspapers (*Yorodzu Choho*, March 29th) there is an account of the practice of one of the admirals in the Navy who keeps the morning watch by worshipping the sun. There is mention also of the study of the ancient Shinto writings among naval men. It is a curious fact that men trained in naval science according to the most modern ideas are inclined to revert to the most primitive forms of worship in order to find satisfaction for their religious needs.

"Vice-Admiral Yashiro, Commander of the Second Squadron, is a man," says the article, "who gives painstaking attention to whatever he does. He is also deeply pious (*keishin no nen ga fukai*). Sometime ago, when the Okuma Cabinet was formed, on his arrival at the Shimbashi Station, a carriage was sent

To neither the State on the one hand nor to the religions on the other can any good come from treating Shrines as religious institutions."

III.

The matter seems to be simplicity itself, as presented by these officials. But the interviewer sought the opinions of two of the professors in the Imperial University. The opinions to which they gave expression serve to show how complicated is the question of the Shrines. Prof. Tetsujiro Inouye, for example, is very positive in his assertion that worship at the Shrines should be encouraged. He does not only use the word *sukei* (reverence) which the officials were very careful to use, but also the word *sampai* (visit for worship). Prof. Inouye does not go as far as Pilate did who asked, "What is truth." He does not seem to attach sufficient importance to truth even to ask what it is. He says, for instance, that "the students in the schools should worship at the Shrines because the practice educates the emotions and is necessary for the nourishment of the spirit of nationalism." It does not occur to him apparently that the primary question is as to the truthfulness and reality of the objects of worship in the Shrines. He is very certain that Shrine worship is religious in nature. "Reverence at the Shrines," he says, "is clearly a religious act, though some argue that it does not partake of the nature of religion."

Prof. Kakehi, who teaches law in the Imperial University, is equally certain that reverence at the Shrines is religious in nature. "My belief is," he says, "that reverence paid to Shrites is clearly a form of religion. There is no sense in the statement that reverence for Shrines is not religious." The Professor waxes stronger in his assertions, when he says further that, "the difference between reverence for Shrines in our country and the practice of other religions, is in the fact that reverence for Shrines is absolutely established; it cannot be recognized by the Government, nor can it be suspended by the Government; it does not come within, but transcends, the authority of the State.

Buddhism, Christianity and the Thirteen Sects of Shintoism, within limits not prejudicial to public peace and order, are recognized. But the opinion that under the Constitution there is no established religion is not correct. Reverence for Shrines is the established religion of the Imperial House."

III. Bishop Harris and his Decorations.

As foreign missionaries, we can not be indifferent to the impressions we make among those for whom we labor, as to "what manner of men we are among them for their sake." A translation of the following editorial, therefore, will be welcomed, we believe, appearing as it does in one of the leading Christian organs (Presby.) in Japan (The *Fukuin Shimpō*), and containing as it does animadversions concerning the conferring of decorations. Many favorable notices of Bishop Harris have appeared especially in the secular press.

"Bishop Harris has labored for Japan about forty years," says the editorial, "and though not a scholarly man, nor a man of conspicuous ability, nor even an influential man in the spiritual world, yet, he is gentle and gracious in manners and sets up no bar of distinction against any person. He is kind to guests, overflowing with genial cordiality, so that those who come in contact with him experience an agreeable feeling, such as when blown upon by a spring wind. He is certainly a good gentleman, with warm hearted faith and a such personality as people like.

He has devoted himself to faithful labor both in the interior of Japan and in Korea and elsewhere. He has at last reached ripeness of years and the report is that he will retire soon from the episcopacy. Hearing that he would return to the United States, certain gentleman of official and private circles arranged a farewell banquet, at which, expressions were given of admiration for his virtues and at which men laid themselves out in showing him hospitality. The Japanese government conferred on him a decoration of the second degree, while his friends intimated that they would build a villa for him at Kamakura. The aged Bishop had on this occasion much to comfort his soul.

But because of what did the aged Bishop thus receive such important attention on the part of men in official and private life? On the Pacific coast, to mention one reason, he exerted himself, like Dr. Sturge and others, in behalf of the Japanese. But later than this, well pleasing to a certain circle of men, was his uniform favoritism toward Japan (*kare ga tetto tetsubi Nihon hikki*), his public praise on all occasions of the Japanese Empire. By his singleness of effort put forth to obviate ill feeling on the part of foreign countries, utilizing as he did every available means without remissness to introduce Japan, he made himself appear a Bishop of great virtue to certain circles of men.

If we examine the statement made public recently by the Bishop, according to his observation made while itinerating in Korea, the administration of Korea is replete with all that is fair and good. He lauds Count Terauchi as a great statesman. If his words were not those of an aged, true and faithful Bishop, we should be constrained to regard them as sheer sycophancy. We are glad that the personality of Bishop Harris is such as to preclude our mind from forming this unhappy suspicion. But putting this aside, there is no room for doubt as to the good impression made on certain men by Bishop Harris' attitude and statements with respect to the administration of Korea by the present Governor-general. As was announced at the Seiyoken banquet, Count Terauchi has praised and introduced Bishop Harris, a fact which is not unreasonable. It is indeed difficult for the Japanese government and especially the government of Korea, to find many who will sing its praises as Bishop Harris has done. His personality gives importance to his words of praise, and in this one point alone is there value to his laudations.

But as the people of Japan, we do not necessarily rejoice in such praise. Whatever may be the case with officials, the Japanese people, as a whole, have too much to lament over, in thinking of the future of the country, to get joy or satisfaction out of Bishop Harris' praise. We would rather welcome a more

profound and impartial criticism. The Japanese people are not averse to the fact that "good medicine is bitter to the taste." We do not begrudge admiration and respect for the personality and motives of Bishop Harris. But we can not think seriously of his fulsome words of praise. We feel the anxiety that if all critics were like Bishop Harris our country's misfortunes would certainly increase.

Many foreigners have been decorated by the Japanese government. Among missionaries none have been more worthy than Verbeck and Hepburn. The fact that Bishop Harris also was decorated, though the reason for doing so may have been different in the minds of the officials from our thought about it, was most appropriate. No apology is necessary for saying that it was a splendid thing to do.

But here again a doubt thrusts itself into view. Though Hepburn for his merit as a lexicographer of the Japanese language and as physician did not fail to receive recognition, yet the number of those who have been decorated for speaking publicly in praise of Japan, making known thereby Japan to foreign countries, is very great indeed. But those who have done a profounder and less popular work for which the government has given decorations are few indeed. What is the reason for this? For example, a man like Chamberlain who investigated our ancient records and made these known to the world, devoting himself greatly to the task, as is well known to the reader, has never received a decoration. And there are others besides Chamberlain. Now we would like to ask what the reason is for this?"

IV. The New Religions Bill.

The *Yoroden Choho*, though not measuring up to the great daily newspapers in appearance, is not surpassed by any other periodical in its editorials. In a recent number (27th), the new law relating to religions in the country, now in process of formation by the Department of Education, is made the subject of a well written editorial.

In the issue the day before, a report was given in the columns of this newspaper to the effect that certain of the

country places. If the guncho (head of county), or the judge or the chief of police could be gotten in, it is often said, it would be as great a victory as the cutting off of the head of the devil himself.

If the traditional methods of Methodists be adopted by the Japan Methodist Church, a great work can be done. But if we should be so unfortunate as to seek to bring in the rich and enter the gates of men in authority, relying upon the powers of this world, great loss may be incurred to church.

VI. A Harmonious Sunday School

By H. S. MILLER

This is the title of an article in the "Woman's Supplement" of the *Yomiuri Shimbun* (issue of March 18, 1916), describing a Buddhist Sunday School. There are two sub-headings: "*Work Started by the Nishi Hongwanji Sect to Commemorate the Emperor's Coronation,*" and "*Faith in Buddha Inculcated Naturally.*"

Then follows a stanza of a Buddhist hymn:

Mi Hotoke no kodomo wa

Kasan, ni san, watashira yo!

Shinanu Hotoke ni tare ga naru?

Kasan, nesan, watashira yo!

This might be translated loosely thus:

"O children of the Holy Buddha,

Mothers, sisters, we!

Who will become a deathless Buddha?

Mothers, sisters, we."

"In the large Nishi Hongwanji temple in Tsukiji (Tokyo), bathed in the bright Spring sunshine, such cheery Buddhist songs (*sambutsuka*) resound every first and third Sunday of the month. About 300 boys and girls attend. They come from all grades of society, but mostly from the better mercantile classes. These children, thus spending half a day together in loving fellowship, truly make an earthly Paradise.

"The authorities at the headquarters of the Nishi Hongwanji sect established this Sunday School by way of celebrating

the Emperor's coronation. According to the latest statistics, the sect has over 680 Sunday Schools in all Japan, with more than 110,000 children in them. It is expected that during April the schools will increase by more than 120 and the children by 10,000. The present plan is to start two schools every day up to the end of April, 1917, making a total of 1120 schools, taking in over 228,000 scholars, an average of 9,000 a month or 150 per school.

"In Tokyo the most flourishing Sunday Schools, after the one in the Tsukiji Hongwanji, are at Fukusho temple (Hattori-zaka, Koishikawa-ku) and Zensho temple (Yamamoto-cho, Azabu-ku).

"At the Tsukiji Sunday School in the morning the children gather in a hall, and, holding lighted candles, stand before the sacred image and sing a Buddhist hymn. Then they listen to an address on a passage from the *Shoshinge* (Scriptures). At this school also interesting and amusing stories are told by way of educating the children in useful things pertaining to the Buddha. To enable the children to understand the idea of God, the teacher first asks them: "What do you fear most in the world?" Various answers are given, as: "The elephant;" "the lion," etc. Then the teacher explains that human power is greater than all else; and that among men those who believe on Amida do the greatest deeds. In short, Amida is the greatest being in this world. This doctrine is enforced by quoting actual instances or by showing *tableaux vivantes*.

"At first, the week day Primary Schools and the Sunday Schools were not on good terms with each other. There were various causes for friction, but nowadays these schools maintain excellent mutual relations and, it is said, that in the provinces teachers serve in both.

"In the Tsukiji Hongwanji Sunday Schools girls are more numerous than boys, and excel also in proficiency. It is said that the power of faith that fills their little hearts is showing itself in every way."

Korean Buddhism

An Address by Frederick Starr at All Souls Church, Sunday,
March 10, 1918

I am to speak to you this morning on the subject of Korean Buddhism. My reason for speaking on this subject is that little is known in regard to it anywhere. I therefore bring something that at least has the merit of being new to most of you.

Korea is always named as one of the Buddhistic countries of the world; it has been so for many, many years. We may divide the history of Korea into three very well marked periods of time. There is, first a period known as the era of the Three Kingdoms; it ended with the year 918, a date easy to remember because exactly one thousand years ago. The second period of Korean history is known as that of the Koryu dynasty. It began with the year 918 and came to an end in 1392, a year equally easy to remember because precisely a century before the discovery of America by Columbus. The third period of Korean history, commonly known as the period of the Yi dynasty, began with 1392 and continued until 1910, when the independent history of Korea ended with its absorption by Japan.

The history of Buddhism in Korea is divided into the same three periods because the things which led to these breaks in the national history were landmarks in the history of the national religion. The early period was called the era of the Three Kingdoms because at that time the peninsula was divided among three different nations. In the north was the kingdom of Koma, sometimes called Koguryu. It occupied more than half of the peninsula. Its capital city was P'yeng-Yang, still a city of importance. The second kingdom was small; in the southwest of the peninsula, known by the name of Kudara, it was also called Pakche. The third kingdom occupied the southeastern section of the peninsula. It was larger than Pakche but smaller than Koma, and was called Shiragi or Silla. Such, then, were the three kingdoms, which existed through a period of hundreds of years.

Buddhism first came to Koma. It was introduced in the year 369, and its introduction was the result of foreign missionary effort. In those days there was an empire of China, but there were also various small Chinese kingdoms on the northern border of the Korean peninsula. The first Buddhism that entered Korea came from one of those little Chinese kingdoms and it came naturally to the northernmost of the three kingdoms,—to Koma. The king of that little Chinese kingdom sent the message by the hands of a priest named Sundo, who brought images and sacred texts. He was well received on his appearance in P'yeng-Yang. In fact, the king of the country put him in charge of the education of his son, the crown prince. In a few years the new religion made great headway, and, just as everywhere where Buddhism went, it carried with it education and art, and Koma became a center of culture and advancement.

Within a short time, Sundo was aided by a new priest sent from the same Chinese kingdom,—a man named A-do, who came in 374, when Sundo had been in the country about five years. The immediate effect of A-do's coming was that two great monasteries were built in P'yeng-Yang, over one of which A-do was placed, while Sundo was in charge of the other. These

two monasteries were not only centers of religion; they were full-fledged universities, according to the idea of universities of those days. Buddhism spread rapidly, so that in 392 it became the recognized and official religion of the kingdom of Koma.

We are told that in the year 375, as the result of the coming of these foreign priests, the capital city of P'yeng-Yang was laid out as a great ship. That sounds strange to us,—that a city should be laid out as a great ship. Although it is not an integral part of Buddhism, this idea of laying out the city of P'yeng-Yang as a great ship came from the Chinese teaching, and I want to say something about the strange attitude of mind represented in it. The city of P'yeng-Yang was really *regarded* as a great ship, and a mighty mast was erected in the city in order that the sails of prosperity might waft the city to good fortune and success.

Even today one may see great masts scattered over the Korean peninsula, some in the most out-of-the-way places. These masts rise to a great height. They are built of metal, with a center of timber. They still evidence that ancient notion that a city or a valley or an entire district was considered as a ship.

Still stranger ideas, however, affected the people of those times, and the evidence of them may still be seen in Korea. For instance, I recall clearly one spot near the great temple of Tsudoji, where the whole mass of country is a great cow. The different parts were pointed out to me. Here was the snout; here was an iron ring, to which the earth cow was supposed to be tied; here was a hollow in the rock, a foot or so in diameter, regarded as the nostril of the creature, which stretched out in the direction indicated to me, for many yards.

In another section, near Riri, I saw a mountain or hill which was thought to be a running horse; because there was danger from running horses in the olden time, two pillars of rock had been raised (in accordance with the advice of the wise men of the day) in order to stop the horse from running into the fields and destroying the crops. Such notions seem to us extraordinary or strange, but they were part of the science of the day in P'yeng-Yang in those long ago times.

The little kingdom of Kudara received its Buddhism fifteen years later, in the year 384. Koma had been a center of missionary effort; the religion had been sent *there* from outside, unsolicited. But Kudara begged for the gospel and sent its messengers not to the little kingdoms on the north, but to the empire of China itself. They said: "Send us the great priest Marananda. We want Marananda to come and teach the people."

I forgot to tell you that Sundo was a Tibetan, born in the great mountain mass north of India; traveling from there eastward, first to China and afterwards to Korea, he carried his gospel. Marananda was a Hindu. He had great fame in the empire of the Chinese, and the people in Kudara wanted his ministry; Marananda came to the capital city of Kudara or Pakche, and the gospel was received with great willingness by the people.

He was himself housed in the king's palace; he was treated with great respect. Soon ten other priests came from China and the religion had no trouble in making headway throughout the kingdom of Kudara

and it increased rapidly. It was from Kudara, in the year 552, that Buddhism was sent for the first time, by the king of that country, into Japan. And with it, he sent figures and texts and a letter telling the emperor of Japan, Kimmei, that it was a good religion and he hoped that the people would accept it.

The third of the three kingdoms, Shiragi, was the last to receive the Buddhist teaching, which came about 424. It came, I suppose, from the capital city of P'yeng-Yang, and they say that the priest who brought it was called Mukocha. They speak of him as "the black man,"—"the negro." Was this dark man truly a negro—or an Indian, or some other dark racial type? Mukocha went by boat; down the river Taidong to the sea and then around the peninsula and up to the east coast in order to reach the kingdom of Shiragi.

There seems to have been some mystery about his arrival. He hired himself out to a farmer and extraordinary things are told in regard to his life as a plowman, for he plowed for the farmer, who hid him in a cave. They said that when he was hidden in this cave, it frequently shone with glory. It is said that he was fond of art, and desired that his cave be carved with Buddhist carvings. He cured the daughter of the king, and because of that cure gained influence in the kingdom. The religion he brought was early Buddhism, called today Hinayana, or "the little vehicle."

This cave of Mukocha was a place of wonders. It is said that outside of it was a peach tree that blossomed with flowers of five different colors; in winter, when snow drifted around the cavern, plants of great beauty pushed their way up through the snow and blossomed and bore fruit. There are many strange and miraculous things told about this black monk, but there is no doubt about the beauty of the cave he left behind him. After he established the religion firmly in the country, he sent for artists to decorate that cave-temple. I have been in it; it is one of the fine things in art of the East. Situated near the summit of a hill, it looks down over the eastern sea; in the midst of the cavern-chapel is seated a stone Buddha of extraordinary beauty, carved from a single block of stone, some eleven or twelve feet in height. That figure has seen the sun rise through almost fifteen hundred years; beautiful in its silent, pensive attitude, it is surrounded by rock hewn figures, for the walls of the cave are decorated with carvings made by the artists who were sent to the black monk.

These figures represent the early disciples of Buddha; the faces are painted in different colors and the features represent different race types. The Buddha preached to all peoples of all races; and as his India swarmed with strangers, among his early disciples there may have been white men and brown men and black men.

I love to think of the old capital of Shiragi, Kyong Ju. It had its period of glory; among its ruins I have been deeply impressed. Here we may see the splendid grave of General Kim, twelve hundred years old. It is faced around its whole circumference with stone slabs set firmly in place; twelve of them are carved with the animals of the eastern zodiac. There is an ice-house among the ruins of old Kyong Ju, an ice-house perhaps 900 years old; cunningly built of stone, underground, with true arch-vaulting it sheltered ice for the chilling of food and the cooling of drink a thousand years ago. There is a stone observatory

intended for celestial observation, still standing; it is perhaps 1250 years old and it is the oldest known structure of its kind remaining.

In those fine old days, Kyong Ju was a center of trade. We are certain that Chinese and Koreans and Japanese were there; we are equally certain that Tibetans and Indians and Persians came thither and it is claimed that merchants from Arabia used to stand in its market place.

Of course, we always think of the country around the Mediterranean as being a site of culture long ago. We always think of movement there; that does not surprise us. But we are apt to think of the far east as being eternally stagnant, and it surprises us to think of Kyong Ju with Arabian merchants in its market place.

And it had its scholars. There was Ch'oe Chuen. He was a poet and essayist; he was a skilled calligrapher writing the beautiful Chinese characters famously; he was reckoned as one of the greatest sages and learned men of his day in China proper which was an honor not to be surpassed.

All that splendor, which is no more, goes back to 424 A. D., when Mukocha, the black monk, went there to teach. The religion which he introduced flourished and developed. It became in time the state religion, but it was no longer the simple religion that Mukocha brought; it was the developed Mahayana, northern Buddhism. Like all state religions, while it gained power, wealth, and ease, it became corrupt; toward the end it did much harm in Shiragi, as in the other two kingdoms. For instance, at one time, the king became so infatuated with Buddhism that he became himself a monk, divorced his wife and made her become a nun. Later, things became still worse. In 911 the king upon the throne was extremely devout. Kung-ye was his name. He was absolutely absorbed in Buddhism; he neglected his duties; he did frightful acts in the name of religion; there can be no question that he became insane. Then the crash came; the people rebelled against him; there was revolution and a leader, named Wangon arose. He was at first devoted to his master's cause, but finding the cause hopeless, he listened to the demand of the people and joined in the revolution; in time he became king, and founder of a new dynasty, that of Koryu. In its later days Shiragi had become mistress of the whole peninsula and the kingdom over which Wangon ruled was a united Korea.

In 918 the second period in Korean history begins. Wangon realized that the chief trouble had been Buddhism. Still, he himself was Buddhist, and he continued to practice Buddhism, but on a more moderate scale. Having moved his capital to Songdo, he ended his first year, 918, with a famous festival of which we have a description.

There was an enormous lantern, hung about with hundreds of others under a tent made of a network of silken cords. Music was an important element. There were also representations of dragons, birds, elephants, horses, carts and boats. Dancing was prominent and there were in all a hundred forms of entertainment. Each official wore the long flowing sleeves, and each carried the ivory memorandum tablets. The king sat on a high platform and watched the entertainment.

You see, he was very far from cutting loose from Buddhism. We may say that Buddhism really flourished to an extraordinary degree over the whole penin-

sula. When Wangon died, in 942, he left a written message for his son and successor. It contained ten rules of conduct for his guidance as king. These rules were numbered from one to ten. Three had to do with religion and of course that religion was Buddhism. In the first rule he advised his son to continue to recognize Buddhism as the state religion of united Korea. The second rule was that he should build no more monasteries. While it was a good thing to continue Buddhism, it was a bad thing to build more monasteries, as too much money had already been spent upon them. The sixth of his rules was for the establishment of an annual Buddhist festival of the same nature as the one he had celebrated at the end of his first year. So Wangon did not destroy Buddhism, but continued it as the national religion.

In course of time the old religion regained its destructive influence. It gathered wealth and refinement and became corrupt beyond even what it had been before. There is not time to state the different points. I shall mention briefly a few instances and events from the history of the religion during this period. In 1026 there was an effort made to break its power; there had come in from China a fuller development of Confucianism; the official class became Confucianist; it organized and directed everything done in the government. Between the officials, Confucianists, and the priests, Buddhists, there grew up a deadly conflict.

In 1036 the king was devoutly Buddhist. "Those who could read the signs of the times surmised this when in 1036 the king decreed that if a man had four sons, one of them must become a monk. Because of the Buddhist canon against the spilling of blood, the death penalty was changed to banishment. Another great festival was added. The king also encouraged the custom of having boys go about the streets with Buddhist books on their backs from which the monks read aloud as they went along to secure blessings for the people." (Hulbert.)

In 1045 it is said the king fed and lodged 10,000 monks in his palace. In 1056 or thereabouts one son out of three was compelled to become a monk. In 1136 we are told that 30,000 monks were present at a single ceremony.

Under such circumstances, what would happen? When a religion had such a hold on the community—building splendid monasteries, developing great temples, making idols into whose construction gilt of pure gold entered in great quantity, making bells of metal that might have been used better for practical ends, draining the people of wealth by giving enormous properties eternally into the possession of the monasteries, a crash was bound to come. It came in Korea. The country had been drained; the people had been heavily burdened; the men who as monks and priests should have led the people in instruction and in good living, were corrupt beyond conception.

At last, in the year 1392, a man arose who fought against the king. The basis of his fighting was the fact that the government was completely given over to a corrupt religion. In 1392 the old kingdom of Korai disappeared and with it the dynasty of Koryu, and in their place came the modern Chosen and the Yi dynasty. Seoul became the new capital.

Just as before, it was the successful general who became the founder of the new dynasty; in this case

also, he had been loyal at first to the deposed king. This man's name was Yi, and his title Ta-jo, and he is commonly known in Korea as Yi 'Ta-jo. He is revered as the founder of the dynasty which has just ended. Remember that it was Buddhism carried to excess against which the revolution had been directed. Just as Wangon was fairly gentle in his treatment of Buddhism, so Ta-jo did not at once wipe out the old religion. That remained to be done by a man considerably later, the king who ascended the throne in 1469. His name was Chasan. During the early part of his reign his mother ruled as regent. Three years later, in 1472, he abolished all monasteries and temples, not only in his capital city of Seoul, but in every city throughout the kingdom.

The priests, driven out of all the cities and large towns, had to take refuge in the mountains, and from that time down until these latter days there have been no Buddhist temples in Seoul or Songdo or P'yeng-Yang or the other cities of Korea. There have only been monasteries out in the mountains, often in inaccessible places.

Those were pretty drastic measures and under such drastic measures Korean Buddhism sank to its worst conditions. There were hard times in the mountain monasteries—400 years practically, of exile.

Several things happened. In the first place, each monastery became a thing of itself; there was no unity, no combination, no force in the movement of Buddhism as such over the kingdom. In the second place, not being permitted to enter the cities, the Buddhist priests gradually came to be looked upon with contempt by the people; they were, of course, beggars, vowed to poverty; they always had been that, but they had had respect; with their seclusion in mountain monasteries they lost the respect which had been paid them; they became ignorant, vicious and depraved. Buddhism could hardly sink lower than Korean Buddhism did after being driven to the mountains.

It would, however, be a great mistake to think there were no good men among them; none who cared for education. Some incidents show redeeming features and show hope.

In 1592 (it is interesting how '92 runs through the history of Korean Buddhism—392, 1392, 1592) occurred the invasion of Hideyoshi. Hideyoshi, in Japan had become a great general, was actual ruler of the country; he had dreams of empire and wanted expansion. He sent a vast army to conquer Korea. This army was under two generals, one a Christian and the other a Buddhist. They wrought great destruction in the unfortunate peninsula. Even today, every man, woman, and child in Korea has heard the story of that time.

During Hideyoshi's invasion, there was a monk in one of the mountain monasteries named Hyu-Chung. I will read what Hulbert says:

Hyu-Chung, known throughout the eight provinces as the great teacher of Sosan, was a man of great natural ability as well as of great learning. His pupils were numbered by thousands, and were found in every province. He called together two thousand of them and appeared before the king at Euiju and said: "We are of the common people but we are all the king's servants, and two thousand of us have come to die for Your Majesty." The king was much pleased by this demonstration of loyalty and made Hyu-Chung a priest-general and told him to go into camp at Pop-heung

monastery. He did so, and from that point sent out a call to all the monasteries in the land. In Chulla province was a warrior-monk, Ch'oe-Yung, and at Diamond Mountain another named Yu-Chung. These came with over a thousand followers and went into camp a few miles to the east of Pyeng-Yang. They had no intention of engaging in actual battle, but they acted as spies, took charge of the commissariat, and made themselves generally useful. During battle they stood behind the troops and shouted encouragement. Yu-Chang, trusting to his priestly garb, went into Pyeng-Yang to see the Japanese generals.

So you see, notwithstanding the condition of poverty and ignorance and unimportance to which the Buddhist monks sank, there were still among them occasional teachers of great learning with thousands of students, who were ready to serve their king in his struggle against the invader.

In 1660 a curious condition had arisen. With these mountain monasteries open to any one who would come, they became a refuge for the disaffected generally. Suppose a man had trouble with his family; he would become religious and retire to a mountain monastery, becoming a monk; or if some man failed in business, he might find refuge as a monk in a monastery; for one reason or another, it was easy for a man who was vicious or a failure or unhappy, to take refuge in the mountain monasteries. They flocked to them by thousands, until the government became disturbed and about 1660 the king issued an edict "that no more men with family ties should desert them in this way, and that all monks who had families living should doff their religious garb and come back to the world and support their families like honest men."

Such has been the history of Korean Buddhism. In 1902 an effort was made to revive it. In 1894 the Chinese-Japanese war took place. It was a war over Korea, and in 1895 it ended with the treaty of Shimonoeki. From 1895 on, Korea was a hot-bed of world intrigue. China, Russia, Japan, all were struggling on the peninsula for a continued foothold. Each was trying to gain advantage. Korea was a very important spot in the world. In 1904, came the great war between Japan and Russia, and in 1905 the treaty of Portsmouth. So you see, 1902 came right between those two great wars, both of which were fought on account of Korea. In 1902 the man who had been king—the last real representative of the Yi dynasty, had become emperor. One of the results of the war of 1894 was to make Korea an empire, and to make the king of Korea an emperor. In 1902 when the effort was made to re-establish and revive Buddhism in Korea, it was an empire with a new emperor. Hulbert, who never admired Korean Buddhism, says this:

In 1902, a very determined attempt to revive the Buddhist cult was made. The emperor consented to the establishment of a great central monastery for the whole country, in the vicinity of Seoul, and in it a Buddhist high priest who was to control the whole church in the land. It was a ludicrous attempt, because Buddhism in Korea is dead.

That was written by Dr. Hulbert in 1905. It referred to an attempt made in 1902, and it seemed to him that Buddhism was dead. Now, I visited Korea last year, and the bulk of my time while there was spent in the study of Korean Buddhism. I went to many of the monasteries. It was an interesting study, and I confess I should differ strongly with Dr. Hulbert in saying that Korean Buddhism was dead.

It seems to me that, whatever was true in 1902, in 1917 and 1918 Korean Buddhism is very much alive.

The monasteries of Korea are under the control of thirty head monasteries, each of which has from a handful to forty or more lesser monasteries and temples under its charge, looking to it for direction. These thirty head monasteries had come to be greatly reduced in property, membership, influence and splendor in 1902; that is true. It is true that they were separated from each other; there was no feeling of unity among them; each monastery was a thing by itself, and decay and corruption were evident everywhere.

But about five years ago the priests of the thirty head monasteries came together; they held a great meeting and discussed their common interests; they decided that union was necessary and a forward movement, a thing such as was tried in 1902 and which failed then. It was tried again and has not failed. They elected a President of their commission, and this President's term of office was for one year; now every year at their annual meeting they elect a President whose whole time is devoted to the interests of combined Korean Buddhism for that year. They bought property in the city of Seoul and erected a central building, partly temple and partly office building. The expenses of the head office are borne by the thirty temples, in proportion to their importance and wealth; each contributes annually a set sun for the advancement of Buddhism in Korea.

While in Seoul this last year I visited a theological seminary of Buddhism. It has a good property in a desirable part of the city; it occupies a fine old Korean building; it has a corps of teachers of some ability; I found sixty-five students. The institution has been running about three years. The young men with whom I talked seemed to be earnestly interested in the work and looked forward to doing something in the way of advancement in the mountain monasteries. A definite course of three years' instruction is offered. The number of students has grown steadily, and I imagine the time may come when there will be hundreds of students in this theological seminary.

And there is a magazine conducted today in the interests of Korean Buddhism. It has been under way for something like five years. The history of the young man who edits it is rather interesting. I met him and had quite a talk with him about his religious experience. His father is a pillar of the Presbyterian Church in Seoul, one of the most successful of the missionary churches of the city. The young man himself was educated in Catholic schools in the city of Seoul; his whole education came from foreigners, and he himself now has a double employment; he is official interpreter for the Belgian consul in the city of Seoul, but he finds his pleasure and devotion in his magazine for the advancement of Korean Buddhism. Son of a Presbyterian elder, trained in Catholic schools, speaking French, Korean, Chinese and Japanese, professionally engaged at a foreign consulate, he is the editor of a magazine whose object is to revive, strengthen and carry on Korean Buddhism. He is, moreover, the author of a history of Korean Buddhism, which is not yet in print. It is, I think, the only history of the kind that has been written covering the whole period of Korean Buddhism.

I went to Tsudoji on Buddha's birthday. It is one of the great mountain monasteries of the south. They knew I was coming and I therefore found a place to sleep. When we came near it—within three or four

miles—we found the crowd going up; the nearest railway station is about ten miles away. Most of the people, however, had walked from their homes. It is a mountain district and a country district, not thickly populated; there are surely only two or three towns of any size within fifteen miles. When I reached Tsudoji I found one of the liveliest scenes I ever saw in Korea. The head priest told me that 10,000 people slept on the grounds of the temple that night. The majority of them were women. Of course, that would have been true, if it had been a Presbyterian gathering. I stayed there two nights. The full day I put in there, there was a wonderful crowd of people present; there were a few Japanese,—a teacher and one or two officials,—but apart from those, the whole crowd was Korean. I have no doubt 15,000 people were on the grounds that day. I was interested to find that one of the events of that evening was a moving-picture show, on the grounds of the temple. The Life of Buddha was to be represented in moving pictures before an audience of 10,000 Koreans. That didn't look much like death! I am told that at the other head monasteries there were proportionately equal crowds.

Korean Buddhism has perhaps a political part to play. When the Japanese took over Korea, Buddhists came into the country in great numbers. The Japanese are Buddhists and many Japanese priests and temples came with the settlers. The Japanese priests and temples, however, do not fit with the Koreans. There may be thousands of them and they will not make Korean converts,—not because the Japanese are not ready to do missionary work, but because the Koreans are not ready to accept it. The Korean Buddhism of today is Korean, not Japanese.

I can imagine nothing that would be more dangerous to Japanese control than a strong and vital Korean Buddhism that was hostile to Japan. On the other hand, I can think of nothing that would be a greater help to Japan than a Korean Buddhism developed among those people by their own priests and friendly to Japan. What Korean Buddhism is to be in the future depends upon its relation to the government now there. If Korean Buddhism accepts and co-operates with the Japanese control, it will become the mightiest factor that can be devised to make Japan's hold on the peninsula a success. If hostile to Japan, when the crisis comes, as it surely will come, when Japan will be tried out again and once for all on Korean soil, Korean Buddhism may be the decisive element in that moment of test.

MARCH YEARNING.

Naked bough and moaning tree,
North wind or sighing gloomily,
Is there news from o'er the plain?
Tell, will' springtime come again?
And the wind and bough and tree
Heard not, chanting drazily,

Sun of morn and soft south wind,
Surely you are not unkind.
In your journeyings afar,
Have you found where gardens are?
Are there bounding zones of earth?
Shall our spring soon come to birth?
And the sun and wind heard me,
Left me singing cheerily!

THOMAS CURTIS CLARK.

THE SUNDAY SCHOOL

The History and Practice of Religion

Being the First Year's Work in the Seven Years' Course of Study, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

Beginnings

Myth and Legend Versus the True Story

Prepared for UNRY by Miss May Johnson and Mrs. William Rothmann

IX.

How Tools Began

And Jabal was the father of such as dwell in tents and have cattle; and Jubal was the father of all such as handle the harp and the pipe; and Tubal-Cain was the forger of every cutting instrument of brass and iron.
—Genesis iv; 20-22.

If we succeed in lifting this lesson out of the commonplace and conventional, we will see that it is shot through and through with poetry, ethics and religion. The history of how tools came reaches from the life of the man who slept in the limbs of the trees or in the open caves to the very latest invention of modern man. In the perfection of tools, man has developed to the nth power both his heavenward tendencies and his hellward proclivities.

According to the Genesis myth invention was the direct instrument and revelation of the Lord. "Jehovah God made for Adam and his wife coats of skins and clothed them." Noah was instructed in detail as to how to build his ark. Solomon builded his temple according to a plan prefigured by Moses received from the Lord. There you have in one account the first raiment, the first boat, and the first temple provided for by divine instruction.

Another account which locates and specifies the beginning of the inventive work of man is found in the fifth chapter of Genesis. After Cain was driven from the presence of the Lord and left to shift for himself he dwelt in the land of Nod. He had a son Enoch and in the fourth generation from Enoch was Lamech. The three sons of Lamech laid the foundation of human industry and development. Jabal was the father of such as dwell in tents and have cattle. Jubal was the musician who played with the harp and pipe and Tubal-Cain was the forger of every cutting instrument of brass and iron.

The mythology of all peoples will give you similarly fascinating origins, but science has a much longer and more inspiring tale.

The story begins where the human differentiates himself from the lower orders of creation by developing a hand subject to infinite uses and a brain capable of inventing uses for that hand. We find man stranded on the shores of an inhospitable world, exposed to hunger, cold and wild beasts which would promptly lead to starvation and death were it not for the weapons of brain and hands, fingers and thumbs.

Man's earliest triumph seems to have been the conquest of fire. In fire, he had that which would not only modify winter climate but that which would immeasurably extend his menu. The first method of cooking meat was by broiling, the next roasting and

finally boiling. Roasting could be done by making a hole in the ground, lining it with stones, filling it with hot embers for a while, withdrawing them and the meat wrapped in plantain leaves placed on the hot stones and covered with embers. It was more difficult to boil without a kettle but the same sort of hole was used as for baking, lined with the skin of an animal and filled with water. In another fire, stones were heated and put in red hot with the meat and covered, on the same principle as a fireless cooker.

The next step from the protection of the body by the skins of wild animals was the development of the very primitive art of weaving. The product of the loom may be found in its early stages in all civilization and all countries. This involved the preparation of fiber, vegetable fiber first and then animal, later the product of the silkworm. There followed the art of spinning, first with a simple bobbin, then a wheel run with the foot and then a small and large wheel. Our grandmothers carded the wool with their own hands, spun it, dyed it with the simple dyes at hand and wove it into the socks and mittens we wore to school.

The necessity came to compel nature to multiply her resources, leading to the gathering of seed in times of plenty and to its sowing. The pea and bean were multiplied and primitive man made his garden before he developed a farm. Man compelled nature to feed him. Most of the triumphs of the garden were prolongations by cutting and pruning, such as the development of the Brother Jonathan apple from the sour wild crabapple. The ground preoccupied by brush, brambles, sumach and basswood, forests and marshes must be cleared to make room for barley, oats and wheat. These seeds represent the earliest triumph of man and we cannot go back far enough to know the date. Bushels of barley were found in the Swiss Lakes, telling the story of lake dwellers busy in plowing, seeding and garnering.

How modern is the story of the plow! Almost within the memory of living man the steel plow has come in. The crooked stick, the origin of the plow, is still in vogue in Mexico, South America and in Oriental countries. The crooked stick developed into a spade, the spade into a hoe and the hoe into a plow, first drawn by man and then by horses. In this connection there are two or three neglected names in American history. It was in the United States that the coulter was developed out of coarse cast iron which took polish so reluctantly that it would not clear in rich, alluvial soil. Oliver, a New York man, invented a process by which cast iron could be chilled, producing a finer grain and polish. This did not give sufficient clearance for Illinois soil and it remained for Deere, a blacksmith, in Grand Detour, working with an old circular saw, to find the solution of the difficulty which revolutionized the whole agricultural possibilities of the Mississippi Valley. The tractor to work with a gang plow is the last chapter in this story.

Still another story is developed in the gathering of grain, the successive attempts accomplished by sickle, cradle, self rake and the latest triumph made by one Appley in his invention of a self-binder.

This same inventive genius enabled man to draft into his service vast realms of animal life of which the domestication of the dog and cat was only the beginning. In passing we might note that a large portion of the domestic realm of animals came about not

out of the dire necessity of the stomach but out of man's love for pets, his diversion and amusement.

The development of transportation reaches from the protection of the human foot, the use of animals and women as beasts of burden, the sledge, wagon, buggy, and stage coach, to transcontinental railways. Our great waterways remind us that it was a long while before man dare get out of sight of water, the unfailing source of supply and escape. The boat has a story beginning with the canoe reaching to the latest thing in trans-Atlantic travel, the "Vaterland."

Unquestionably man's first tools were weapons, the stone hatchet and hammer, tools used in self defense. The man who had the heaviest club, the strongest bow and the straightest eye controlled the valley. Where shall we find the climax to the story that began with a primitive club? Some years ago the latest design in Krupp guns could carry a missile four miles. Today about a ton weight can be projected a distance of twenty or thirty miles. Is it fulminate that will insure the force and rapidity required? Ours, the latest and most advanced of nations, having developed from the old flintlock musket a chambered rifle, is spending all its national energies, supreme attention, in the perfection of the engine of destruction. At the first Hague Conference one of the subjects brought up for discussion by Andrew D. White was that of neutralizing the air. A naval representative of the United States urged that the nations are too busy with real problems to bother with the impossible. Henry van Dyke, in "Stain Not the Sky," says:

Ye gods of battle, lords of fear,
Who work your iron will as well
As once ye did with sword and spear,
With rifled gun and rending shell,—
Masters of sea and land, forbear
The fierce invasion of the inviolate air.

As a race we have just started, and once started the increase has been by geometric and not arithmetical methods. Alfred Russel Wallace in "The Wonderful Century" has brought out in a striking way the great triumphs of the world, numbering thirty-nine, twenty-four of which belong to the nineteenth century. We might well contrast the destructive with the constructive, life saving and life prolonging inventions. It would be profitable to list the beautiful triumphs of surgery and the hospital, antitoxin, anesthetics, antiseptic surgery, the telephone, wireless telegraphy, the aeromotor-windmill, the use of water power from rivers and from incoming and outgoing tides, refrigeration, dehydration and countless other beneficent inventions. Man has prolonged his eyesight, improved and prolonged his hearing and can put artificial feet on the man who has been shot to pieces. It still remains for some genius to devise a means of conserving the superfluous heat of summer, the cold of winter and apply them to beneficent life-promoting processes.

- (1) What were the biblical stories of the first efforts of man in construction?
- (2) What are the most primitive forms of cooking?
- (3) What utensils were used by primitive man in sowing?
- (4) What were the steps in the development of the plow?
- (5) What were man's first tools used for?
- (6) What are some of the triumphs in invention of the present age?

during the Spanish-American war: "What is Patriotism?" "Killing Spaniards!" was the reply. The children all about us are playing at war as if it was carried on chiefly for the pleasure of "killing the Huns." When boys of from 12 to 16 years of age take a leading part in lynching a supposed enemy to their country—as is instanced by the Praeger incident—is it not time that every agency for inculcating ethics, humanity and religion, the home, the church and Sunday School should lift up its brave, rebuking voice in protest and appeal?

It was not hate that won our Revolutionary War, but love of Freedom and Self-Government, i. e., Democracy.

It was not hate that animated the Union armies in their campaign against their Southern aggressors, it was an Undivided Nation, and the rights of free labor, white or black. "With malice toward none; with charity for all."

It is not hate that underlies our present war, but the great principles of national safety and honor, the maintenance of democratic ideals and institutions against autocracy, sympathy with innocent and oppressed peoples, and the cause of international justice and world-peace. The soldiers at the front hate least of all. Even in an enemy one may admire loyalty, self-sacrifice and heroism, as well as abhor cruelty and wrong-doing. Children can be trained to be chivalrous, fair-minded and kind, forgiving and generous, and made to realize that he who hates injures himself far more than the object of his evil disposition.

One cannot imagine a more brutalizing influence on the child-soul than hatred.

Even in Germany this has been felt. The Religious Education Society of that country, after the appearance of the Hymn of Hate, and other similar manifestations of intolerant passion, began an earnest propaganda against this danger to childhood. Miss Carola Barth, its president, a woman of rare gifts and beautiful spirit, wrote that her principal service was an endeavor to correct this threatened demoralization of childhood in Germany through the inculcation of hate. Eminent German pedagogists, William Foerster, Paul Natorp, Bruno Wille, Heinrich Wolgast and Gustav Wynecken, nobly seconded her appeals to the parental and public conscience. Lissauer himself confessed his sorrow at having promulgated his infamous hymn. The Socialists indorsed the movement for a juster and kindlier estimate of one's enemies, and a higher conception of the issues at stake in the war.

Only the "war theologians" abstained from rendering support, and went on abusing, reviling and hating as before, very much as they do in this country.

Should not public attention be called to this matter, and every agency be enlisted, the parents, the edu-

cators, the pastors, the church and school authorities, the public press, to mitigate the danger to the child-soul of an unchristian and inhuman hate?

C. W. WENDTE.

State Participation

The abuses of Colonial domination as well as the danger of friction are aggravated when the government of a nation itself becomes an active partner in exploitation. By such means reckless and powerful commercial organizations may be built up, either for purposes of perpetuating injustice or of monopoly of some form of trade. Under the shelter of the German empire, through the use of force, through interlocking directorates, state subsidies and state partnerships, great combinations were built up in Germany. Some of these furnished its backbone of aggressive Pan-Germanism. One of the most powerful of these was the "Trust," which controlled the world's metal market, so far as production was concerned, while the "London Metal Exchange," through its "fixing board," adjusted prices for the world. Thus through banks holding companies, affiliations with syndicates and cartels, interlocking directorates, joint share holdings and other means of interrelation, a world-wide ramification has taken place in the metal trade. (Federal Trade Commission on "Co-operation in American Export Trade," June 30, 1916.) Similar combinations occur in regard to every exploitable commodity, and the clashing of these trusts in backward nations tends to trouble the politics of the world. To operations of this sort the term "Frenzed Finance," first used for similar efforts in New York, has been justly applied.

D. S. J.

SWEETBRIAR LIVES.

The garden has many roses,
But only one is there
Whose leaves as well as its petals
Exhale a fragrance rare.
The hero is like the rose bloom,
But beside him, lowlier strives
The life with the everyday fragrance:
Such are the sweetbriar lives.

Some of the garden roses
Die with the dying year,
But the sweetbriar keeps on growing
And is here when the spring is here.
And some lives, thank God, perennial,
Close to the house door grow
And spring would be winter without them,
For their hearts bring the spring,
You know.

Some worship the hothouse roses.
Gold buys their velvet blooms,
They nod on the bosom of Beauty,
They scent the statelyst rooms.
But the sweetbriar goes not to market,
In the crowd it asks no part,
Yet a man may love the sweetbriar
And wear it on his heart.

William Byron Forbush.

THE PULPIT

Should We Forgive All Sin ?

A Sermon Preached by Rev. John Haynes Holmes, Church of the Messiah, New York City, May, 1918.

TEXT: "Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee, Until seven times, but Until seventy times seven."

—*Matthew, xviii: 21-22.*

As I consider the question which is before us for discussion at this moment, I realize that I am presenting a problem which is certainly very old, but an answer to this problem which can hardly be described with accuracy as new.* This answer goes back at least two thousand years to the teaching of Jesus of Nazareth, and I imagine could be carried back still farther to the teachings of many of the great prophets who preceded him. And yet it has found so little acceptance from the people of any age, and seems especially so remote from the turmoils and passions of our time, that I believe it can be still regarded as a new answer to an old problem. At any rate, I have the feeling, as I start upon the consideration of this question, that I am asking you not only to meet what Theodore Parker called "the severest test of the highest generosity," but to lay hold on what still remains for most of us an undiscovered truth of the holy spirit.

In order to avoid all possible misunderstanding of our argument, it will be advisable, I think, to explain just what I have in mind when I speak of "the forgiveness of sin." Especially is it important to clear away certain misapprehensions which invariably make their appearance in any discussion of this problem of forgiveness.

Thus, in the first place, I would make it plain that in speaking of the forgiveness of sin, I am not urging that there may be any confusion in our minds upon the subject of the moral law. I chance to be one who believes that there are certain things in this world which are right and certain things which are wrong. Whether these things are right and wrong in the absolute sense, that is for all people at all times, I do not now consider. I simply lay down the proposition that for every person there is a distinction between right and wrong, and that this distinction must be kept as clear in his mind as the blaze of the noonday sun. I count nothing as more essential to the moral health both of the individual and of the race, than a conscience sensitive to what is evil, and sensitive also to what is good. Anything, therefore, which would tend to blunt this conscience, to confuse the moral judgment, to blind the inner eye of the soul to the difference between light and darkness, must be avoided like the plague. The moral law must stand supreme. No virtue, however lovely in itself, must be recognized and practiced at its expense. Therefore, if forgiveness required that we should look upon black as white, or describe evil as good, I would refuse to commend it as a virtue, and insist upon having nothing whatsoever to do with it. As a matter of fact, of course, forgiveness does nothing of the sort. Whatever our

personal attitude toward the doers of evil, the judgment which our conscience requires against wrong, the war which it inevitably declares against the abominations of our time, these remain untouched. The same conscience which may exact the kindest consideration of the offender, exacts as well the clearest recognition of iniquity.

Again, may I point out that by forgiveness of sin, I do not mean any excusing or condoning of evil in the life of the individual. Next to the importance of recognizing evil, it seems to me, is the importance of condemning it when recognized. To ignore it as non-existent, to overlook it as natural, to condone it as venial—all this is to betray the cause of virtue and to make oneself an accomplice in the work of sin. I am one who would plead for intolerance in all matters of right and wrong. I would preach the gospel of "no compromise" with evil. Where there is falsehood, it must be condemned; where there is hypocrisy, it must be rooted out. Not to palliate, or condone, or even pardon crime, but to reprobate and destroy it—this is our business as decent men and women. And no gentleness, or kindness, or sweetness of temper, which interferes with this business, can be regarded as anything other than a vice. But this does not necessarily mean that we shall show no forgiveness for those among us who do evil. William Lloyd Garrison was not a man given to the condonation of evil. When he started his heroic battle against slavery, he declared that he proposed to be "as harsh as truth and as uncompromising as justice." "On this subject," he said, "I do not wish to think or speak with moderation. . . . I am in earnest. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." And yet when this same hater of slavery approached the slave-holder, he was all sympathy and love. "He is a man, not to be harmed," he said, "by my hand, nor with my consent. . . . While I will not cease reprobating this horrible injustice, I will let him see that in my heart there is no desire to do him harm, that I wish to bless him here, and bless him everlastingly."

Still again, I would emphasize that in speaking of forgiveness, I am not seeking in any sense to raise the question of punishment. I chance to be one who does not believe in punishment for wrong-doing. I have no place for penalties in my vindication of the moral law. Nine times out of ten they only serve to make a bad matter very much worse; and the tenth time they accomplish only what could have been more easily and beneficially accomplished by other methods. But there are people who believe in punishment as a matter not of vengeance but of justice. Just as the recognition of sin should be followed by its reprobation, so these people believe that this reprobation should be followed by punishment, else is our whole attitude toward evil-doing one of absolute futility. But punishment of this kind need not involve any hatred against the offender, or any desire to do him injury. On the contrary, it may be dictated by love of the offender, and a genuine desire to do him service. The parent, for example, who punishes his child, may be guilty of error in his understanding of moral instruction, but he is usually moved by a high sense of duty, and has no other feeling than that of compassion within his heart. It is for this reason that I contend that the question of forgiveness does

* This sermon was No. VI in a series on "New Answers to Old Problems."

not touch in any way the problem of punishment. As a matter of fact, it is probably true that the man who has put punishment altogether out of his life as a method of reform, is also the man who has put resentment, revenge and hatred altogether out of his heart. But these two things do not necessarily go together. A man may refrain from punishment, and still hate. When Junius Brutus, the Roman consul, put his own sons to death for treason against the state, it is not to be supposed that his exalted sense of public duty altered in the slightest degree his love for these young men.

It is by distinctions of this kind that we are enabled to understand what we mean, and do not mean, by the quality of forgiveness. When I speak of "forgiveness of sin," I have in mind an inner attitude of soul directed not toward the fact of evil-doing, but toward the person of the evil-doer. Forgiveness is a matter of personal relationship between two individuals, one of whom has visited injury upon the other. In the last analysis, forgiveness must be described as the farthest extension of that law of love one for another which lies at the heart of Jesus's message to mankind. That we should love those who love us, be generous to our kinsmen, friends and neighbors, show tenderness to those who are worthy of such tenderness—all this has been manifest since the beginning of the world. It is when we come to those who to all appearances are not worthy of our goodwill, to the outcasts and sinners of our race, especially to our enemies and to those who seek to do us harm, that we begin to hesitate and question. Some of the greatest teachers have contended that there were limits beyond which the law of love could not, or should not, be applied. Thus Confucius, asked by his disciples if "injury should be returned with kindness," replied "With what, then, will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness." But with Jesus there was never any doubts upon this problem. In his mind God's family was one, and its borders were as wide as the human race. He was certain that no man could ever be banished from the circle of God's love, however serious his offenses, and therefore was he certain that no man should ever be banished from the understanding and affection of his fellows. "Love your enemies," he said, "bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Never was there a harder rule laid down than this! It is the one part of the Christian gospel which to some people seems absurd, as to most people impracticable. And yet Jesus himself revealed to us the secret of its attainment. "Forgiveness" is the word! We may love our enemies by forgiving them their sin. Forgiveness, therefore, is to be understood as the farthest extension of the law of love. It is the supreme test of our goodwill to men—the highest expression of our loyalty to the one God and Father of all. To love as Jesus would have us love, is to love the bad man as well as the good man, the saint as well as the sinner, the enemy as well as the friend. Paul saw the goal and pointed the road thereto, when he wrote to the Ephesians, "Let all bitterness and wrath and anger and

clamor and evil speaking be put away from you with all malice, and be kind to one another, tender-hearted, forgiving one another."

Now it is the universal aspect of this problem which I want to discuss with you this morning. The law of forgiveness, we all accept. But do we accept it without reservations of any kind? Should we forgive all sin whatsoever? Or, to put the question in the more personal form implied by the fact that forgiveness is an attitude not toward wrong but toward the wrong doer, Should we forgive all sinners whatsoever? Should we put out of our minds all question of the nature of the evil perpetrated, and of the persons injured by this evil, ourselves or other men, and forgive regardless of every circumstance? Or should we throw some reservations about our love—know times and occasions when we must refuse to forgive, in order that love itself may not be hopelessly betrayed?

To this question of the universal application of the law of love, I would answer this morning as Jesus answered—that we must forgive all sin. The attitude of the Nazarene toward this matter is beyond all possibility of dispute. Would you consult his teachings? Note the passage which I have taken for the text of this sermon. The impulsive Peter has had the law of forgiveness imposed upon him: by the authority of his revered master, and he wonders how long it must be recognized and obeyed. How many times shall my brother sin against me, he inquires, and I forgive him? If I forgive him as many as seven times, is that enough? To which Jesus makes the immortal reply, that Peter must forgive his offending brother not until seven times, but "until seventy times seven"—by which he means, of course, indefinitely. Or perhaps we seek for guidance not in the preaching but in the practice of the Nazarene? Then ponder, if you will, the story of the woman taken in adultery. Here was one who had offended against the law of Moses, and therefore against the law of the Most High. There was no question of her guilt, for she had been taken "in the very act." Her accusers were thick about her, ready to inflict the punishment prescribed by the Mosaic code. And what did Jesus do? Did he seek to vindicate the law, obtain justice for the outraged husband, support those who were eager to protect the morals of the community? Not at all! He turned on the accusers of the woman, reminding them of their sins, and then, when they were scattered in shame before him, gave forgiveness to the adulterous woman, bidding her simply to "go, and sin no more." But the climax of both word and example is found, of course, in the last hours of Jesus's life, when he hung in agony upon the cross. That there was disappointment, despair, even bitterness within his heart at this awful moment, is shown clearly enough in his cry, "My God, My God, why hast thou forsaken me?" It would have been understandable, if not excusable, had the broken and dying prophet, who had given everything he had for the salvation of his people, burst out in anger against those who had betrayed him. Think of what must have been in his mind as he looked down from Calvary, and saw the same crowd which had hailed him as the Messiah five days before, now reviling and spitting upon him. Could these men be forgiven—Judas, Caiaphas, Pilate, the Roman soldiers, the Jewish mob? The Christian Church has not forgiven them. Nineteen hundred years have past, and still these

slayers of the Master are unpardoned. But Jesus, even as he bled and died, rose in glorious vindication of the gospel of his life. He asked no questions, exacted no conditions, named no exceptions, but including all offenders against himself and his disciples, in an embrace as wide as the two arms extended north and south upon the cross, he lifted up his voice and said, "Father, forgive them, for they know not what they do." Jesus believed in forgiveness of sin, forgiveness of all sinners. By precept and example he made this forgiveness the heating heart of his religion; and those of us who would be in any sense the disciples of his spirit, have no choice but to "go, and do likewise."

It is not in the authority of any single man, however, even though he be such a man as Jesus, that I would commend to you this law of forgiveness of all sin. I believe that we must accept it, if we accept it at all, in the spirit not of obedience but of understanding, not as a commandment from without, but as a conviction from within. It is not our business, primarily, to be disciples of any teacher, however great, but to be masters of our own souls. And this means that we must have reasons for the things we do. Let us look a little hit closer into this matter of forgiveness, therefore, and see why it is that there must be no reservations upon our love.

First of all, I would remind you of the retort which Jesus made to the Jews who sought to stone to death the woman taken in adultery—"He that is without sin among you, let him first cast a stone at her." Who is there of us who is so pure and stainless that he is competent to judge his fellows? Who is there of us who is so virtuous that he can presume to condemn, without hope of pardon, another's sin? John Stuart Mill puts his magic touch upon this whole question, when he discusses the problem of free speech in his great essay *On Liberty*. When certain persons do not like a certain opinion, he points out, they always endeavor to suppress it by authority. "Those who desire to suppress it," he continues, "of course deny its truth; but they are not infallible. . . . To refuse a hearing to an opinion because they are sure that it is false, is to assume that *their* certainty is the same thing as *absolute* certainty. All silencing of discussion is an assumption of infallibility."

Now what is true here in the matter of opinion, is true also in the matter of the moral law. Just as there is no man infallible enough to refuse free utterance to the opinions of his neighbors, so there is no man perfect enough to refuse forgiveness to the sins of his neighbors. We are all of us sinners together. We are all of us falling short of the best standards and highest ideals of the spirit. We are all of us doing the things which we ought not to do; and there is little health in any one of us. It may be true that I do not know the sins of which this reprobate over here is guilty. But it is also true that I have never been exposed to any of the temptations of temperament and circumstance which have laid him low. Would it not be well for me to be charitable, with the thought of John Wesley, as he looked upon the murderer being led away to execution, "There, but for the grace of God, goes myself!" And even as I am, at this moment, guiltless of most of the abominations of evil living, is it not probable that if my soul were compared with that of any true saint, it would reveal many a stain,

of which I would long since have been conscious and ashamed, and which I would long since have striven to uproot and destroy, had I not been more interested in my neighbor's sin than in my own virtue? In fact, "there is so much good in the worst of us," as Stevenson put it, "and so much bad in the best of us, that it does not behoove any of us to speak lightly of the rest of us." Whenever we see evil, our task is to condemn it, to fight it, to destroy it, to meet it in every form as Garrison met it in the particular form of chattel slavery. But when we see the evil doer, our task is to meet him with love—with forgiveness of his past, and blessing on his future. This we can accomplish by remembering that we ourselves are evil doers,—guilty, if not of one sin, then surely of another. "If the wrong doing of men fill thee with indignation," says the priest in Dostoevsky's "Brothers Karamazof," "so that thou desirest even to take vengeance on the wrong doers, then above all things resist that feeling. Go at once and seek suffering for thyself. So shall thine heart be comforted, and thou wilt understand how thou thyself art also guilty."

To forgive, therefore, because of the community of sin—to offer forgiveness to others, that we may receive forgiveness for ourselves—this is our first lesson! How beautifully Shakespeare puts this truth in the famous "quality of mercy" speech in the trial scene of the "Merchant of Venice"! "In the course of justice," says Portia to the vindictive Shylock,

" . . . none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy."

It was this great obligation of forgiveness which Jesus had in mind when he taught his followers to pray, "Forgive us our trespasses, as we forgive those who trespass against us."

But there is a second aspect of this problem of forgiving all sinners, no matter what the nature of their sin! I refer this time not to ourselves, who are asked to offer forgiveness, but to the evil doers, whose deeds have stirred our anger and tempted our vengeance. How are we going to know, may I ask, to what extent a sinner is responsible for his offense, and to what extent, therefore, it is just to refuse him the forgiveness of our hearts? It is easy enough to assert, as I well know, that men are free agents, and therefore moral beings, and therefore rightly to be held to strict accountability for their actions. But we know today that very serious mistakes upon this point have been made in the past; and it is not at all certain that we are not making equally grievous mistakes at this present moment. Take the matter of insanity, for example! There was a time, and this not so very long ago, when lunatics were regarded as criminals, and were shut up in dungeons and prison chambers along with ordinary offenders against the law. As the insane, for obvious reasons, were the most troublesome of all prisoners, they were treated by their jailers with a degree of cruelty which would be incredible, were it not attested by the life stories of such reformers as John Howard and Dorothea Dix. Now, of course, all these horrors are done away with. Our insane are treated with a consideration equalled only by the tenderness bestowed upon the patients in our hospitals for the sick. And all because we have learned to understand the insane, to get acquainted with the causes

of their troubles, and thus to confer upon them forgiveness for all the evil that they may do.

Now what is thus true with the insane, is true in a lesser degree, and in a very different way, of course, with our criminals and moral offenders of one kind and another. More and more we are learning to limit the area of moral responsibility, and indefinitely extend the area of alien influences to wrong-doing. Think of what it means to place a confirmed criminal upon the operating table, and, by lifting the pressure of a splintered bone from the surface of the brain, transform him in an hour's time from a bad citizen to a good. Think of what it means to apply certain well accepted mental tests to the girls who earn their living by prostitution, and to find that between sixty and seventy per cent of these unfortunates are to be classified as mental defectives. Think of what is shown when an incorrigible pupil is taken out of the public school and by repairing his decaying teeth, correcting his distorted vision with eyeglasses, and quieting his nerves by relieving him of sweat-shop toil after hours, he is made a perfectly normal boy. Think of what is demonstrated when a psychiatrist is turned loose at Sing Sing, and writes in the case of convict after convict a record of heredity which is crowded with facts of drunkenness, cruelty, poverty and vice. Think of the significance of a sociology which reveals the determining influences of environment in the lives of the vast majority of every generation of men and women. It is true that, from the spiritual point of view, each one of us is free. But that freedom, let me tell you, is a thing not bestowed but achieved; and it is problematical at any particular moment with each one of us, as to whether that freedom has been won or not. There are fetters upon us all—fetters invisible, intangible, unsuspected even by ourselves, but fetters all the same. And there is no one of us who, bound himself, is not passing judgment upon his fellows similarly bound! What we need, what we must have, is not judgment but understanding. We must no more think of talking about the sin of the criminal, than the sin of the lunatic or the invalid. What would we think of a physician who told his patient that he was sick because he was immoral, which very likely might be the case, and then, having passed judgment upon him, cast him away from his sympathy and care? The physician's business, whatever the complicating features of personal responsibility, is not to convict but to understand—to diagnose the ill, and bring it healing. And so with those who deal with defects not of the body but of the soul! Our business is primarily to understand. We must come even to the vilest criminal, and discover the factors which have gone into the making of his life. And when we have made the discovery, we shall feel no anger, or disgust, but only sympathy. Hatred will fall from us like an ugly garment—vengeance be cast from our heart like poison from our systems. We shall understand why this man is an evil doer, and understanding, we shall forgive. For to understand all, as the great teacher has told us, is to forgive all.

Now to all this there can be little exception. We all comprehend the claim to forgiveness both by ourselves and by other men. And yet there are those who will not be ready to accept this declaration that we must forgive all sin, until we have admitted one very serious reservation. I refer to the plea that the offering

of forgiveness to the offender must be preceded by repentance of the evil which he has done. We must be certain, it is argued, that the sinner is worthy of our goodwill—that the forgiveness which we offer him will not be received by him in vain. Such certainty can come only from repentance, and this repentance therefore we must exact before we permit ourselves to unloose the tide of our compassion. God, as we firmly believe, will bestow his forgiveness upon even the most erring of his children, but not until, like the Prodigal Son, he has returned in an agony of penitence. Jesus forgave more freely and gladly than any leader of men who has ever lived, but only when he saw that the sinner had repented of his sin and was seeking the better way.

Now to all this there seems to me to be but a single answer, and this an answer clearly revealed by the example of the Nazarene. I have heard it argued not once but a hundred times, that the condition of Jesus's forgiveness of sin was the repentance of the sinner. But I have looked in vain in the New Testament to find any evidence of this assertion. If anything was ever free and unstinted, it was the love which welled up and out of Jesus's heart for all sorts and conditions of men. If anything was ever spontaneous and unreserved, it was the compassion which he poured forth upon even the most wretched and forlorn of his fellow-beings. That there were sinners who came to him in penitence, and received in that condition the boon of forgiveness at his hands, is evident enough. But nowhere is it stated, or even suggested, that this forgiveness would have been refused had the penitence not been offered. The brother to whom the disciple Peter was referring in our text, was not a penitent. On the contrary, he had offended again and yet again, until Peter was at the limit of his patience. And yet it was the command of Jesus that this obdurate brother should be forgiven not "until seven times," but "until seventy times seven"; and then again, if he still persisted in his crime. The woman taken in adultery, in the famous story from John's gospel, is nowhere described as a penitent. Fear must have been her only emotion when the crowd surged about her, with stones in their hands to slay her. Nor did Jesus ask her if she repented, when the mob had gone, and he stood with her alone. He simply gave to her his forgiveness, and begged her to sin no more! So also in that great moment upon the cross! What repentance was there in the hearts of that howling mob of Golgotha which railed at the stricken prophet, wagging their heads and crying, "If thou be the Son of God, come down from the cross?" There could be no repentance, for, as Jesus himself testified, "they (knew) not what they (did)." And yet did he plead for them with the Father, and pray that they might be forgiven.

Jesus did not condition his forgiveness on repentance. He was too wise in the mysteries of the spirit, to make any such mistake as this. He knew, and proved full many a time, that repentance must follow, and not precede, forgiveness. He knew, and proved, that if we want a man to love us, we must first love him—that if we want to have a friend, we must first be a friend—that if we want others to trust us, we must first trust them—that if we want others to repent their enmity against us, we must first forgive that enmity. The worst offenders are usually like the men and women who mocked at the foot of the cross—

they know not what they do. The whole problem of their salvation is found in the fact that they must be awakened to a knowledge of their sin. And nothing in all the world is so efficacious to this great end as forgiveness freely offered by a heart that understands and loves. It is this indeed which constitutes the whole essence of the Christian gospel, even in its most orthodox form. For is it not John who tells us in his first Epistle that "we love, because God first loved us"? This statement is something better than a theology, it is a way of life. It is the assurance that love, springing from our hearts as from the heart of God on that first day, making no terms, seeking no reward, asking no repentance, that this love will win the world!

Here, now, is the doctrine, the religion, of forgiveness! This does not touch, however, one very practical phase of the subject, with which I desire to close what I have to say to you this morning. I refer to the fact that, quite apart from all matters of idealism, you and I are in this world to fulfill a certain mission, to accomplish a certain work. We are not here to maintain our dignity, to defend our honor, to vindicate our courage—to think of ourselves in any way! On the contrary, we are here for the express purpose of forgetting ourselves in the larger interests of the human family. Our business is to accomplish something for mankind, to serve the interests of justice, righteousness and peace, to help bring in God's kingdom upon earth. As the poet puts it in his "Idyll," it is our task to

"Speak true, live pure, right wrong, follow the Christ
The King. Else, wherefore born?"

Now for the accomplishment of such ends as these, one thing is absolutely essential—that our spirits shall be free for the work they have to do. And this means that we must forgive everybody their sins! We must be prepared to love all men, and to serve their interests under all conditions, no matter what injuries they may do us, or what enmities they may cherish in their hearts against us. For if we feel fear or hatred against one single individual anywhere, that individual, thus feared and hated, becomes an obstacle in our path of service. If we refuse forgiveness to any living soul, we make impossible the fulfillment of our ideal of brotherhood just to the extent that this one soul is excluded from the circle of our goodwill. If we are genuinely and whole-heartedly to give our lives to the love of God and the service of our fellow men, then the first condition of our success must be a universal love. Resentment against one man is a denial of God within that man; hatred against one group of men is a confession that we can go so far in our work of love, and then we must stop! This is the reason why Jesus Christ laid down the commandment that we must love not only them that love us, but our enemies as well. This was first of all, I suppose, an ideal of the spirit, but it was also a precept of applied religion. Not until we have learned to love even our enemies, and thus forgive them their sins against us, are we equipped for efficient service of the Kingdom.

This brings me for my final word to the thought which I know must have been in your minds during the entire progress of this sermon—namely, our attitude toward the Germans. What our national enemies have done, or may now be doing, in this war, I do not discuss. What interests me at this moment is the question as to what we are going to do—what

is to be our spiritual attitude toward these Germans! Are we to condemn and hate, as we are now being urged to do upon every hand? Are we to make this war against an empire a war of revenge and punishment against a people? Are we to banish Germany from the family of nations after the war, refuse to join trade relations with her, take a solemn oath never to buy anything made in Germany, so long as we shall live? Are we to refuse, in a word, to forgive, and thus declare a spiritual war after the war? If this is to be our course, we might as well be honest with ourselves and confess that we are putting Christianity definitely and forever out of our lives—that we are hypocrites in our reverence of the man who laid down the law of love as the essence of his religion, and deliberately extended the application of this law even to his enemies. The establishment of a moratorium on Christianity during the actual period of the fighting is bad enough; but infinitely worse, indeed incredible, is the suggestion that this moratorium should be extended into the period after the war.

Then, quite apart from the idealism involved, there is the practical question of accomplishing our purpose in this war. We are fighting, we are told, to make the world safe for democracy, to establish an enduring peace among the nations of the earth. Is there anybody so foolish as to believe that any such end as this can be accomplished, if we refuse forgiveness and fellowship to the Germans? These Germans, whatever their sins, cannot be wiped out like a pest of flies. There are millions of them who must continue to share this earth with us as a common abode. They are here upon this planet, whether we like it or not. And it is for us to say whether they will be here as enemies or as friends. If they are made to be our perpetual enemies through our perpetual hatred, then will any democracy that we build be threatened by their revenge, any peace that we establish be menaced by their distrust. If, however, they are made to be friends by the free forgiveness of our love, then will the brotherhood of man at least be possible, peace upon the earth be something other than a foolish dream, and the kingdom of the spirit be established in our glad day. I believe that we must forgive the Germans, and receive them unhesitatingly into the fellowship of nations, first of all as a matter of duty, as a fulfillment of the ideals of religion which we profess. But I also believe that we must bestow this forgiveness upon our enemies, as a necessary condition of the accomplishment of what are described as our "war aims." More important than swords, is the spirit. Greater far than the conquest of an empire, is the rule of our hearts.

Such is the law of forgiveness. To be very humble in remembrance of our sins—to be very compassionate in our thought upon the sins of others—to exact repentance through goodwill—above all, to seek to understand and thus to love as those who would be loved! We must forgive sin, and all sin, that God's kingdom may come, and his will be done on earth as it is done in heaven.

No golden shore I seek, but a heart that sings
The exquisite delight of common things,
The kingdom of heaven is not there, but here—
Oh, for the seeing eye and hearing ear!

—Frank Crane.

EXTRACT from Letter of Rev. George F. Zoeckler, dated August 5, 1923, to Mr. G. H. Trull:

We had large number of people come to call upon us from among the upper classes, all of which calls had to be returned. These calls presented splendid opportunities for the presentation of the Gospel of Christ and it was gratifying to see with what interested attention the people listened. There were also a number who came to us at our lodgings primarily to learn something of the religion of Christ. I was deeply impressed to see how many of these Mohammedans are apparently becoming dissatisfied with their religion and their prophet. In some instances they are actually rebellious and employ the most severe language in their condemnations of the prophey and the religion he preached. On one occasion I had been talking with a sayid (descendant of the prophet) and he was no less severe in laying the blame for all the more recent evils that have befallen Persia to their religion which he claimed held them down and prevented all progress. At the end of our conversation he said: "Sahib, there are many of us among the Mohammedans who know perfectly well that the salvation of our individual selves, our countrymen and our nation is to be found in Christ alone; but we are afraid to declare our belief openly. In some parts of the country there is greater freedom. All my friends in Teheran are Christians."

Extract from letter of Rev. E. M. Wright to Mrs. Dimock, dated Oct. 14, 1924

"I've been learning some astounding theology of late. The Persian villager has no social code behind which to hide his personality and so he is far more expressive than his city cousin. He is not troubled with any education nor the intricacies of religious belief and life is a simple matter of 'do's and don't's.' His clergy gives him the rules for life and he swallows them whether they have any connection with faith or not - as is well illustrated by this incident. A Sayyid (descendant of the Prophet and therefore entitled to a fifth of the believers income) gives these three as the road to salvation:

1. Shed a tear for Hussein - the Third Imam or Agent of the Prophet.
2. Show joy at mention of the name of Ali - First Imam.
3. Give a substantial gift to a Sayyid - very efficacious of course.

"In the authoritative work "Agied Ul Islam" or Beliefs of Islam, there is a long passage devoted to the Imams. It tells of their sanctity, holiness and purity of character and deed, then gives a brief resume of each of the Twelve. This astounding statement consummates the eulogy applied to Imam Musa Kazim (whose grave is a great place of pilgrimage near Bagdad which ever I've visited) 'He was poisoned by order of the accursed Faroun Al Rasheed, a ruler of evil, and worse than a Jew, and died leaving 18 sons and 12 daughters. He never had a wife.' A zealous defendant of the faith tried to prove the superiority of Islam over Christianity by its deeper understanding of human nature and this was his illustration: 'The Koran knows women better than the Bible. Why if we were to give our women the freedom you give yours, they would, every one, choke their husbands to death before morning.'

"I have long been searching for stories that illustrate the methods of practical religion used in Persia. I have found several long ones, but for brevity, wit and at the same time truthfulness, these two take the cake. They portray Oriental religion as it is.

"Story No. 1.

"A Kurd was entertaining a famous Christian guest and was trying to show him a good time by showing their close relation to one another. He said: 'The Kurds are really much more like Christians than Moslems. We marry only one wife, we never go to church, don't know our prayers and drink whiskey.'

"No. 2 was told a few nights ago by a Moslem. A certain Christian turned Moslem and his father came to Dilman to see if he couldn't dissuade but on failing, he turned to the crowd and said: 'I knew Nicola was going to turn Moslem for he has shown signs of it all along. Yesterday he beat his wife, last week he stole his brother's money and I haven't heard him tell the truth for a year.'

"Thus do we distinguish Moslem from Christian in Persia."

N. S. Spear

A Buddhist Prince Who Thinks Well of Americans and Christianity.

To THE ERROR OF THE SON—Sir: Our boat, now in the Bay of Bengal on the way from Rangoon to Calcutta, presents a fascinating variety of race and color. There are silk merchants from China and ruby dealers from Burmah, all gaily attired; American missionaries driven out of China, and then robbed by highwaymen on the Tibetan border; devout Moslems, bound for Bombay and Bagdad, and regularly reciting Urdu or Arabic prayers from a much-thumbed pocket Koran; orange-robed Buddhist monks, proceeding to some mountain monastery in Nepal; white-turbaned Hindus, squatting down in a family circle over their self-prepared vegetarian meal; they dare not touch food cooked by unhallowed hands.

My most interesting fellow traveler is the young Prince of Siam, who took his doctor's degree in America two years ago and is now going to Calcutta to attend the World Medical Conference. He is well bred, and has a broad outlook on affairs; his views are thoroughly practical and Westernized. Both he and his entourage are dressed in the most faultless New York fashion. His Highness adores America; when somebody found fault with what is called Wall Street autocracy the Prince turned to me and remarked, smiling: "Oh, you folks in America have no faults, it seems to me; you are prosperous and deserve it, since you use your wealth well."

The conversation then veered round to persistent rumors of an Anglo-Soviet war, to result from the ever-growing friction between England and Russia. I asked his Highness what Siam's attitude would be in the event of such an unhappy catastrophe.

"Buddhists are pacifists!" was the quick answer. "We should remain strictly neutral."

"Is Buddhism a living force in Siam?" I went on inquiring.

"You told me yourself," replied the Prince, "how deeply the cleanliness and orderliness in Burmah impressed you. National welfare and educational progress characterize Siam as much as Burmah; both are Buddhistic countries. The test of religion, I believe, lies not so much in a rigid dogma and philosophic depth as in widespread sociological and economic achievements."

"That's where the greatness and vitality of the Christian faith comes in," I remarked, "despite all sectarian wranglings."

"Yes," said the Prince, after a minute's pause. "Buddhism and Christianity have a worldwide mission and should cooperate for the benefit of mankind. There are far more points of similarity than of difference between the doctrines of Gautama and Jesus, those two loftiest peaks of human spirituality and endeavor. My cousin the King, who has done so much for Buddhist organization and discipline at home, at the same time encourages Christian missionary efforts in Siam."

The dinner gong rang and ended our pleasant conversation.

ERNEST P. HOERWITZ,
Instructor at Hunter College, New
York City; Government of Bombay
Fellowship Lecturer (1923) on Philo-
sophy.

At Sea, December 6, 1928

CANADIAN PACIFIC RAILWAY
HOTEL SYSTEM

HOTEL VANCOUVER
VANCOUVER, B.C.

PEACE HEROES MEMORIAL SOCIETY
3431 LARONA AVENUE
CINCINNATI OHIO

PROGRAM
MAY 30, 1930.

The eighth annual Flower Strewing for Heroes of Social Construction will be held at the North Gate of Spring Grove Cemetery on the morning of May 30th at 8:30 A. M. Attention is called to the fact that the location is the NORTH GATE which is on the Gray Road and not the main gate which is on Spring Grove Avenue. The public is welcome. Dr. George A. Hedger, Professor of History at the University of Cincinnati and President of the Peace Heroes Memorial Society under whose auspices these exercises are annually held, will preside.

The following program, about one half hour in duration, has been arranged:

Hymn, "Say Not They Die," Hebrew Union College Choir.

Invocation - Rabbi Louis I. Eglson.

Reading from Horace Traubel - Mrs. Clara Hough, of the
Harriet Beecher Stowe School.

Oration - Bishop Paul Jones

Ritual - Ranendra K. Das

Memorial List - Miss Josephine Streit

Original Poem - Mrs. Ethel Knapp Behrman

Benediction -

The Very Reverend Monsig. R. Marcellus Wagner

Boy Scouts under Mr. James A. Raymond will act as guides. The gravees to be decorated will be those of a factory worker, a railroader, a policeman and a fireman who lost their lives in the discharge of their duty and of a woman who died in maternity.

DELEGATES TO THE CONVENTION OF THE PRESBYTERIAN GENERAL ASSEMBLY ARE CORDIALLY INVITED.

"The Rise of Christianity"

1930

(a chapter in the official Ancient History used in Persian Schools)

Since the official text-book on Ancient History of the Persian Ministry of Education is and will be studied by thousands of non-Christian boys and girls at their most impressionable age, and since the chapter on Christianity is remarkable in an official text-book in a Moslem country, the translation of a summary of this chapter is worth the attention of Christian readers. The author of the history is a typical representative of the modern type of educated Persian of good family. He has been in France for two years and is now teacher of history in the Persian government "university". He is nominally a Moslem, but like hundreds of others of his kind he doubtless at heart owns no religion at all.

The author begins by stating that in the Roman Empire the common people were in terrible distress and that Christianity and its teachings alone brought them relief and comfort. Then he gives a brief sketch of the life of Christ, stating that He invited men to follow Him, saying: "I am the promised Messiah and have come to free men from bondage to sin". He ends with an accurate account of the trial and crucifixion of Jesus and adds that Christians honor the Cross for that reason. To narrate the crucifixion of Christ as a historical fact is of course directly contrary to the plain statement of the Koran.

At this point the author makes the only statement in the chapter which a Christian could not have written. He says: "We Moslems believe that Christ was only a prophet", but he immediately adds that Christians know Him as the Son of God and as God Himself, and believe that He was incarnated "in order to lessen the torment and relieve the trouble of mankind".

A summary of the teachings of Jesus follows, and this, too, is remarkable. Christ gave more importance to love and friendship than to anything else, he says. Jesus said: "Love God with a sincere heart and your neighbor as yourself". In the day of resurrection God will set those on His right hand who have fed the hungry and clothed the naked. Jesus changed the whole idea of His day as to a good man and taught that he was one who befriended others and did good to them. Contrary to the revenge taught by Moses, he told men to turn the other cheek. Likewise He taught love to enemies (Mt. 5:43 ff. is quoted in Full). The author drives this home by adding that Christ from the cross forgave His enemies and said: "O God, forgive them for they know not what they do".

Christ loved all alike and taught the equality of men before God, contrary to the religions of His time. These religions set up a barrier against outsiders, but He told His disciples to go and teach all nations in the world. Men of ancient times considered wealth the cause of progress and pride a virtue; Jesus said: "Blessed are the poor for the kingdom of the heavens is theirs". Jesus Himself possessed nothing and taught His disciples not to worry about earthly things, that the greatest among them was he who served the most.

The religion of Christianity has set for its ideals poverty, humility, mercy, and brotherhood, and a true Christian is one who has these qualities. Christians believe that God came to the world in the form of Christ to call men to true faith, and to those who have faith in Him He gives salvation from destruction.

He then tells of the twelve apostles and their mission, and explains "Gospel" as meaning "good news", which the apostles believed was the incarnation of God in Jesus and His coming to the world to save men, and for that reason they called Him Savior.

The spread of the religion of Christ, unlike other ancient religions,

began by preaching and invitation to men. The early church and its work are described in full. The composition of the New Testament is accurately explained, as are also early Christian worship, the Lord's Supper, baptism and its conditions, and even the functions of presbyters and deacons. The chapter closes with a full account of the persecutions and of the growth and influence of Christianity in the Roman Empire up to the time of Constantine.

Not only is this chapter amazingly free from prejudice and hostile criticism of Christianity, but it represents a summary of the teachings and message of Christianity which a Christian author would have done well to excel. Its quotations from the Gospels are full and cover some of the finest passages, its inaccuracies are negligible, and the net effect of reading it cannot help but be favourable to Christ and His Gospel. As part of ^{the} text-book in the hands of boys and girls all over the country, and with its contrast to the material which the same boys and girls must study about Judaism and Islam, this chapter is a veritable Christian tract working out God's will in Persia.



NYANODAYA

(Rise of Knowledge)
ESTABLISHED 1842

English Editor:
The Rev. J. P. Edwards, Principal,
United Theological College of Western
India, 7 Sholapur Road, Poona Camp, India
Marathi Editor:
Devdatt Narayan Tilak, Nasik.
Subscription: India, Rs. 3/-; Britain, Seven
shillings; America, Two dollars; payable
to Manager, Dnyanodaya, Tract & Book
Society, 479 Ganesh Path, Poona 2, India.

na : Thursday, August 13, 1931

No. 33

HINDUISM : REFORMED AND UNREFORMED

Gandhiji Opens Another Hindu Temple To Untouchables

How far-reaching a revolution is going on inside Hinduism was shown on August 2nd when in fulfilment of a promise made to Gandhiji, Sir Chinubhai Madhavlal and his mother threw open the doors of the family temple at Ahmedabad to untouchables, and the temple and well attached to it were declared by Gandhiji to be open for the use of those called untouchables as of the other Hindus. In his important speech on that occasion Gandhiji stated among other things—

What does service of the 'untouchables' or rendering justice to them mean? It means nothing less than redeeming a debt which is centuries overdue, and to expiate in some measure the sin we have been guilty of for ages, viz., that of oppressing and insulting our own kith and kin. We have behaved towards these unfortunate brethren of ours nothing better than a man turned monster behaves towards brother-man.... It grew on me very early in life that those who believed themselves to be Hindus must perform the penance in the shape of wiping out this stain before they could be proud of Hinduism.... If we came into power, with the stain of untouchability uneffaced, I am positive that the untouchables would be far worse under that "Swaraj" than they are now, for the simple reason that our weaknesses and our failings would then be buttressed up by the accession of power. That in brief is my position, and I have always held that this self-purification is an indispensable condition of Swaraj.... The day you are excommunicated by your community for having dared to do this necessary act of self-purification, I shall congratulate you most heartily.... Let removal of untouchability result from a living conviction that all are one in the eyes of God, that the Father in Heaven will deal with us all with even-banded justice.

Why Reformed Hindus Denounce Idolatry

One of the healthiest influences at work in India is that of the reformed Hindus who make up the Brahma Samaj and the Prarthana Samaj, etc. Their noble protest against all idolatrous practices has been a great uplifting force for a hundred years past and its value to India is incalculable. In our issue for July 23 we stated the Christian view of idolatry and a few days later we received the July 26 issue of *The Indian Messenger* of Calcutta which stated the Brahma Samaj view on the same subject. A British Unitarian, the Rev. Magnus Ratter, who has been to India recently, concluded an article on his impressions concerning Brahmoism thus: 'I trust that what little time I have spent among you may serve at least to express the abiding friendship of the Unitarians in Britain. What is it but that the Brahmos are the

Unitarians of India while the Unitarians are the Brahmos of Britain?' In his article Mr. Ratter regrets the Brahma Samaj 'denunciation' of idols and he adds: 'It may be that increasing recognition of the truth that language itself is a symbol will invalidate much of the anti-idol preaching.' Here is the answer of the Brahma editor of the *Messenger*: 'The Rev. Magnus Ratter advises us to be patient with idolatry.... Born and brought up in an orthodox Hindu family, and possessing as we do a first-hand knowledge of idolatrous worship, we do not see eye to eye with him in this matter. While yet idolatry holds on, the prospect of theism will continue to be very poor in this land of gods many and lords many. If anywhere root and branch reform is needed, it is here Mr. Ratter will excuse us if we cannot accept his otherwise kindly and well-meaning advice.' The editor fortifies his position as follows: 'We are not altogether strangers to a most charitable view which many liberal and cultured Europeans take of Hindu idolatry. So far back as 1816, Rammohun Roy writes in his introduction to the *Abridgement Of The Vedanta* referring to European idealization of Hindu idolatry: "I have observed that both in their writings and conversation many Europeans feel a wish to palliate and soften the features of Hindu idolatry, and are inclined to inculcate that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity.... But the truth is, the Hindus of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess in their own departments full and independent power; and to propitiate them, and not the true God, temples are erected and ceremonies are performed." We will only add for ourselves that the more we observe India the more do we agree with the Brahma Samaj of Calcutta and the Prarthana Samaj of Bombay that idol-worship is to be reckoned India's most subtle enemy, with which compromise of any kind is impossible, for it is at the root of many of India's evils.

Hinduism Undefinable

In a book that appeared a few years ago entitled *Sidelights On The Crisis In India* a sympathetic Englishman, H. Harcourt, asked an Indian friend to explain Hinduism for him, to which the Indian replied in words which we have never seen excelled as an illustration of the enoy-

clopaedic, elusive and indefinite character of the Hindu faith. The Indian replied as follows:—'You asked me to give a definition of Hinduism. I am afraid I must disappoint you. Hinduism is not one religion, not one creed, not one faith. It is a jumble of all the religions, all the creeds, and all the faiths that have swept the land through the course of ages. Further, Hinduism covers all the stages through which religious instinct has passed and philosophic thought has travelled, developed and advanced. Nor is this all. Hinduism is not confined only to religion in the ordinary acceptance of the term. It also brings under its sheltering wings all the religions, semi-religions, and social practices and observances of the Hindu race (or races). Do not imagine for a moment that I have exaggerated matters. Polytheism, monotheism, pantheism and atheism have all flourished under the auspices and in the name of Hinduism, not necessarily at different times, and still form an integral part of recognized Hinduism. Demon worship, hero worship, ancestor worship, worship of animate and inanimate objects, worship of natural forces and worship of God, have all been woven into its web. It caters for every taste, every grade of life, every stage of development. This at once constitutes the bane and beauty of Hinduism, its weakness and strength. From the purest to the vilest form of worship, from the sublimest heights of philosophic thought to the meanest and crudest phrases of intellectual and religious developments, all the stages are provided for.' Much the same impression is given by reading between the lines of a later book, *The Hindu View of Life*, by Professor S. Radhakrishnan, concerning whom it has been said that his 'exaggerated and uncritical estimate of the merits of Hinduism' has earned for him the title of 'the panegyrist of Hinduism.'

The Blight of Indian Karma

Seldom has the blight of *Karma* (otherwise often called *Transmigration*) been set forth more clearly than by Dr. Charles Gore in his recent Gifford Lectures entitled *The Philosophy of the Good Life*, as follows:—'The doctrine of *Karma* undermines or weakens disastrously the sense of personal responsibility in the present individual, for it makes him think of his life as the bearing of the penance laid upon him by an irresistible fate for things done in some other existence of which at least he has no memory and for which he can feel no present responsibility. Thus it destroys, or if it cannot quite destroy it diminishes, the sense of moral freedom and obligation. But, much more, it must beget a fatal individualism, and the sense of social responsibility cannot grow under its shadow. The high-caste man contemplates the out-castes as individuals suffering, not the consequences of the selfishness and cruelty of society which a newly awakened conscience of man's duty to his brethren can and ought to reverse, but as suffering by a law which no efforts of ours can counteract, the inevitable consequences of unknown crimes committed by unknown persons in previous states of existence. From such a point of view it is a blind and irreversible

law which makes men what they are; and it is not rightly described as a law of justice, for justice is a personal quality: and, if a divine justice exists, it must constantly be found appealing to the justice of man to rectify what only selfishness and injustice have brought into being. Thus it is that the doctrine of *Karma*, however understood, seems only calculated to lead to passivity under evil, and has in fact led to it.'

The Reformation that Hinduism Needs

Many years ago that world-renowned scholar of Hinduism, Dr. Sir R. G. Bhandarkar, said the greatest need of India was that of 'reform in religion.' In our opinion the greatest reformation of all would be for Hinduism to say of Jesus what John the Baptist said: 'He must increase and I must decrease.' In the Wesleyan Methodist Missionary Society's Report for 1930 the story is referred to of how nearly 80,000 people have been attracted to Christ during the past fifty years in the work connected with Medak in the Nizam's Dominions where many caste-people are now coming to Christ. The explanation is given in the following words:—

'The thing that has impressed the caste-people is the miracle that God has wrought out in the out-caste. He has made gold out of clay. Especially the lives and characters of our Indian ministers have had a great effect. For example, a high caste—very high caste—exclusively Hindu Rani asked if she could come and stay with our Indian minister and his wife, Mr. and Mrs. Samuel in Medak. Though she had a big house there, she actually came and stayed in his house for three or four days. Twenty years ago she would never have crossed this threshold. . . . Among the ordinary caste-people I have no doubt that it is the miracle that God has wrought in the out-caste that impresses them.

We commend the foregoing to the *Kesari* which in its issue of last Saturday explains the success of Indian Christianity in certain parts of India by saying that missionaries are so clever at deceiving people!!!

How the Bombay Y. M. C. A. is Helping Bombay City

We heartily congratulate the Bombay Y. M. C. A. on the fact that the Corporation of Bombay has decided after a full debate on the subject to hand over to the Y. M. C. A. the welfare work for municipal sweepers at Valpakhady. The Y. M. C. A. is now carrying on welfare work at nine different centres in Bombay city; six for the Municipality, one for the Port Trust, one for the B. B. and C. I. Railway, and one for millworkers and others. In addition to these welfare centres, the Y. M. C. A. in Bombay also runs three public playgrounds for boys and girls and adults on behalf of the Municipality.

International Y. M. C. A.'s Help to Students

All Indian students travelling to Europe should note the fact that the International Student Service offers assistance to Indian students arriving at European ports during August, September and October. Reception committees will be working in Italy at the ports of Genoa and Venice; and Mr. P. D. Ranganadhan will again be in charge of the Bureau at 115 La Canebiere, Marseilles, where all communications should be addressed.

Delegates
Registration
Admission
Membership
Proceedings

(GIVEN BELOW)

Left to right—Dr. A. D. Jilla (Zoroastrian) • Mohammedan Visitor • Abdul Majid (Mohammedan) • Maharajahdirja Bahadur of Burdwan (Hindu) • Hon. Dr. W. A. deSilva (Buddhist) • Muezzin of London Mosque • Dillip Kumar Roy, Singer (Hindu) • Maulvi A. B. Dard (Mohammedan) • Kedar Nath DasGupta, Organizer (Hindu).



Left to right seated—Anagarika Dharmapala (Buddhist) • Sir A. Conan Doyle (Spiritualist) • Rabbi Moses Gaster (Jew) • Dr. F. W. Norwood, Chairman (Christian) • Dr. Annie Besant (Theosophist) • Dr. Sherwood Eddy (Christian).

Names of
263 Speakers
To Address the
Sixty Sessions
This Summer

(GIVEN WITHIN)

Speakers in Preparatory Fellowships of Faiths in the City Temple, London, England.

DELEGATES are desired from Churches, Schools, Colleges, from Men's and Women's Clubs, Boy and Girl Scouts, Youth Movements, Fraternal Orders, Labor Unions, Industries, Peace Societies, Civic and Social Service Agencies and other Organizations and Groups.

REGISTRATION, with Badge, Literature, etc., and Admission to Unreserved Seats at All Public Meetings during the Convention Period, August 27 to September 17, with privilege of Voting, \$1.50.

A SINGLE ADMISSION to One Public Meeting requires a Silver Contribution at the door. (Anyone who cannot afford this is cordially invited to speak to the Door-man.)

MEMBERSHIP CERTIFICATES are issued to Individuals and to Delegated Representatives of Organizations who contribute Not Less than \$5.00. This Certificate admits Bearer (it is transferable) to the RESERVED SECTION SEATS at All Public Meetings for Five Months, June to November, 1933. (Good until Ten Minutes before the Meeting Begins — when All Unoccupied Seats are Opened to Anyone.) Also entitles bearer to Vote.

The GREAT BOOK of PROCEEDINGS, containing Addresses delivered at and Messages sent to the World Fellowship of Faiths by Eminent Leaders of Many Countries and Creeds will be published. Advance orders desired — price not to exceed \$3.00 — payable on receipt of notice of publication.

WORLD FELLOWSHIP OF FAITHS

Headquarters, June to November, 1933

HOTEL MORRISON

Mezzanine Floor

Telephone: Franklin 9600

A Second Parliament of Religions

The First

World Fellowship of Faiths

Culminating Convention Period

THREE WEEKS — AUGUST 27 to SEPTEMBER 17

Two Sessions Daily — at 10 A. M. and 8 P. M.

(Possibly a third Session at 3 P. M.)

Also Some Special Conferences, Classes, Dinners, Luncheons

In the Large Assembly Halls and Smaller Conference Rooms of

HOTEL MORRISON

Clark and Madison Streets, Chicago

(There will also be Occasional Meetings, in Various Places,
as Appropriate Speakers Become Available
Throughout the Five Months, June to November, 1933
while the Chicago World's Fair is open)

Purpose: "To unite the Inspiration of ALL FAITHS—
upon the Solution of man's PRESENT PROBLEMS."

SPEAKERS

- RABBI SAMUEL J. ABRAMS, of Brookline, Mass.
 MISS JANE ADDAMS, Hull House, Chicago.
 JUSTICE FLORENCE E. ALLEN, Supreme Court of Ohio, Columbus, Ohio.
 MR. WILL W. ALEXANDER, Executive Director Commission on Interracial Cooperation, Inc., Atlanta, Ga.
 DR. M. ANESAKI, Director Tokyo Imperial University Library, Japan.
 RT. REV. GEORGE S. ARUNDALE, Bishop Liberal Catholic Church, Australia. Officially delegated by General Council of Theosophical Society, Ayder, India.
 MME. RUKMINI ARUNDALE, President, Young Theosophists of India.
 HIS HOLINESS SHRI MEHER BABA, of India, Zoroastrian.
 SIR ALBION BANERJI, of India, Brahma. Indian Civil Servant. Former Prime Minister of Mysore.
 M. HENRI BARBUSSE, of Paris, France. Author. Lecturer.
 REV. PERCIVAL H. BARKER, Minister of Lafayette Ave. Presbyterian Church, Buffalo, N. Y.
 PROF. SALO BARON, Political Science, Columbia University, New York City.
 REV. NORMAN D. BARR, Supt. Olivet Institute, Chicago.
 RABBI JOSEPH L. BARON, Milwaukee, Wis.
 PRES. ALBERT W. BEAVEN, D.D., of the Colgate-Rochester Divinity School, Rochester, N. Y. Baptist minister.
 PROF. DR. HERBERT von BECKERATH, of Bonn, Germany. Delegated by the America Institute and the Authorities of Berlin.
 SUFI MUTIUR RAHMAN BENGALEE, M.A., of India. Moslem Missionary. Delegated by His Holiness Mirza Bashir-ud-Din Mahmud Ahmad, Khalifa-tul-Masih II, Head of the Ahmadiyya Movement in Islam, Qadian, India.
 RABBI MORTON M. BERMAN, of the Free Synagogue, New York.
 UNIV. PROF. HOFRA T. DR. KARL BETH, President, Wiener Religionspsychologisches Forschungs-Institut, Wien, Austria.
 PRESIDENT WILLIAM B. BIZZELL, University of Oklahoma, Norman, Okla.
 MRS. KATHERINE DEVEREAU BLAKE, Chairman, Women's International League for Peace and Freedom.
 SUPT. WILLIAM J. BOGAN, Chicago Public Schools.
 PRES. AHVA J. C. BOND of the Seventh Day Baptist General Conference.
 MRS. MAUD BALLINGTON BOOTH, Founder Volunteer Prison League of the Volunteers of America.
 MR. KARL BORDERS, Executive Secy., Chicago Chapter, League for Industrial Democracy.
 DR. SUDHINDRA BOSE, of "The Hindu" (Madras). Lecturer.
 PROF. CHAS. S. BRADEN, Ass't Prof., History and Literature of Religions, Northwestern University, Evanston.
 DR. PRESTON BRADLEY, Peoples Church, Chicago.
 REV. L. WARD BRIGHAM, D.D. Minister, St. Paul's on the Midway Universalist Church.
 PROF. ROBERTO BRENES-MESEN of Costa Rica, Prof. of Romantic Languages, Northwestern Univ., Evanston, Ill. Lecturer. Author.
 PRES. ALBERT BRITT, Knox College, Galesburg, Ill.
 DR. FLETCHER S. BROCKMAN, L.L.D. Secy., Comm. on the Promotion of Friendship between America and the Far East.
 PROF. PAUL BRODERSEN, Copenhagen, Valby, Denmark.
 SENATOR SMITH W. BROOKHART, of Washington, Iowa. Member, Farmers Union, Farm Bureau, American Legion. Author.
 BISHOP WILLIAM MONTGOMERY BROWN, D.D., of Gallon, Ohio.
 HON. HERMAN N. BUNDESEN, M.D. Pres., Board of Health, City of Chicago.
 DR. S. PARKES CADMAN, Central Congregational Church, Brooklyn, since 1901. Pres., Federal Council Churches of Christ in America, 1924-28.
 MRS. M. E. CADWALLADER, Editor The Progressive Thinker, Chicago.
 MR. PATRICK HENRY CALLAHAN, Louisville, Ky. Chairman, Knights of Columbus, Comm. on Religious Prejudice.
 RT. REV. CALLISTOS, Bishop of San Francisco, of the Greek Orthodox Church.
 SENATOR ARTHUR CAPPER, of Kansas.
- MR. E. P. CARBO, Son of Senor Don Luis Felipe Carbo, late Diplomatic Envoy from Ecuador, and great grandson of Diego Noboa, former President of Ecuador. Vice President, East Coast Theosophical Federation.
 HON. GIUSEPPE CASTRUCCIO, of Italy, Italian Consul General, Chicago. Doctor of Chemistry, Royal University of Genoa.
 CH'UAN-FANA LO, of China. Confucian Precepts.
 PRES. J. EMORY CLAPP, American Section, The Theosophical Society, Boston, Mass.
 REV. ALBERT BUCKNER COE, D.D. Minister, The First Congregational Church, Oak Park, Ill.
 HON. BAINBRIDGE COLBY, Lawyer, Partner of Woodrow Wilson. One of the founders of the Progressive Party.
 The RT. REV. IRVING S. COOPER, Regionary Bishop, The Liberal Catholic Church, Los Angeles, Cal.
 SENATOR ROYAL S. COPELAND, of New York.
 PRES. DONALD J. COWLING, Carleton College, Northfield, Minn.
 MR. JAMES A. CRAIN, Secy. Board of Temperance and Social Welfare, Church of Christ (Disciples), Indianapolis, Ind.
 REV. STANLEY B. CROSLAND, Jr., Minister, Rogers Park Congregational Church, Chicago.
 DR. F. HOMER CURTISS, B.S., M.D. Pres. of the Universal Religious Foundation, Inc., Washington, D. C.
 BISHOP RALPH S. CUSHMAN, D.D., of the Methodist Episcopal Church, Denver, Colo.
 HIS BEATITUDE THE ARCHBISHOP OF CYPRUS gave credentials to Archbishop Athanagoras of the Greek Archdiocese of No. and So. America, who delegated the Rt. Rev. Callistos, Bishop of San Francisco to be his spokesman.
 CZECHOSLOVAKIA to send two or three representatives. (Reported by Consul General J. F. Smetanka and by Hon. Ferdinand Veverka, Envoy Extraordinary and Minister Plenipotentiary.)
 REV. E. LE ROY DAKIN, D.D. First Baptist Church, Milwaukee, Wis.
 MR. KERNATH DAS GUPTA, of India, England and America. Hindu. Director of All-World Gandhi Fellowship. Editor of "Dharma". An Executive of the Threefold Movement — Union of East and West, League of Neighbors, Fellowship of Faiths.
 DR. PAUL L. DENGLER, Ph. D., of Austria. Founder and Director of the Austro-American Institute of Education in Vienna since 1926.
 PROF. JOHN DEVEY, Prof. of Philosophy, Columbia University, New York.
 VENERABLE SIRI DEVAMITTA DHAMMAPALA. Buddhist Representative to the Parliament of Religions, 1893. Founder and Director, Maha Bodhi Society. (Before his death, recently, he appointed a Buddhist representative and sent a special written message which will be read.)
 HIS HIGHNESS THE MAHARAJADHIRAJA OF DHARBHANGA, India. President BHARAT Dharma Mahamandal.
 MR. BRUCE WESLEY DICKSON, Director, International House, Chicago.
 DR. ALBERT C. DIEFFENBACH, D.D. Editor, The Christian Register, Boston, Mass.
 DR. EDWIN C. DINWIDDIE, D. D., National Chief Templar, International Order of Good Templars. Supt., The National Temperance Bureau.
 HON. GEORGE W. DIXON of Chicago, Chairman World's Fair Committee on Religious Exhibits, in charge of Hall of Religion, Century of Progress.
 REV. GEORGE ROWLAND DODSON, D.D. Church of the Unity, St. Louis, Mo.
 PRES. EDWARD CHARLES ELLIOTT, Purdue University. Lafayette, Ind.
 REV. JOSEPH M. EVANS, of the Metropolitan Community Church, Chicago.
 PRES. SILAS EVANS, D.D., of Ripon College, Ripon Wis.
 REV. JOHN RAY EWERS, Minister of The East End Christian Church, Pittsburgh.
 RABBI MORRIS M. FEUERLICH, Indianapolis Hebrew Congregation, Indiana.
 PRES. CHARLES FILLMORE, Unity School of Christianity, Kansas City, Mo.
 RABBI WILLIAM H. FINESCHRIBER, Reform Congregation Keneseth Israel, Philadelphia, Pa.
 DEAN EDGAR J. FISHER, Robert College, Stanboul, Turkey.

SPEAKERS

- REV. FREDERICK B. FISHER, D.D., First Methodist Episcopal Church, Ann Arbor, Mich. Bishop M.E. Church, Calcutta, India, 1920-30.
- MRS. MARY HANFORD FORD, Baha'i speaker in England, Ireland, Switzerland, America, and other countries.
- RABBI LEO M. FRANKLIN, Congregation Beth El, Detroit, Mich.
- RT. REV. JAMES E. FREEMAN, D.D., Episcopal Bishop, Washington, D.C.
- REV. YOSHIAKI FUKUDA of Japan, Solo Representative of the Konkoyo Sect.
- HIS HIGHNESS MAHARAJA GAEKWAR SIR SAYAJI RAO III of BARODA, G.C.S.I., G.C.I.E. Ruler of a State of 8,135 sq. miles, with 2,126,522 population. Author. Philanthropist.
- MR. THERON GIBSON of Toronto, Canada. Honorary Pres. Upper Canada Bible Society.
- MRS. CHARLOTTE PERKINS GILMAN of Norwich Town, Conn. Author. Lecturer.
- MISS ELISABETH GILMAN, Director, Baltimore Open Forum.
- RABBI SAMUEL H. GOLDENSON, Ph.D., The Rodof Shalom Congregation, Pittsburgh, Pa.
- DR. ISRAEL GOLDSTEIN, Rabbi of Congregation B'nai Jeshurun, New York City.
- DEAN FREDERICK GRANT, Western Theological Seminary, Evanston, Ill.
- PRES. CLIFTON D. GRAY, Bates College, Lewiston, Me.
- GOV. THEODORE FRANCIS GREEN of RHODE ISLAND.
- PRES. WILLIAM GREEN, American Federation of Labor, Washington, D.C.
- DR. PARDAMAN SINGH GREWAL, Ph. D. Arifwala, Montgomery, Punjab, India. Representing the Sikh religion.
- BALWANT SINGH GREWAL of Punjab, India. Sikh.
- DR. EDWARD HOWARD GRIGGS, Croton-on-Hudson, N.Y. Lecturer. Author.
- REV. ERNEST GRAHAM GUTHRIE, D.D. General Director Chicago Congregational Union.
- HIS HOLINESS SRI SWAMI GYANANANDJI MAHARAJ of JAGATGANJ, Benares, India, Organizer and Head of the Sri Bharat Dharma Mahamandal, All-India Socio-Religious Association. "Will be glad to send one or more representatives of Orthodox Hindu India."
- SHER SINGH GYANI, Government Inter. College, Pasrur, Punjab, India. Sikh.
- DR. MANLY P. HALL, Los Angeles, Calif. Author. Lecturer.
- THE RT. REV. CHARLES HAMPTON, Bishop Auxiliary of The Liberal Catholic Church, Provincial Headquarters, Los Angeles, Calif.
- MR. NORMAN HAPGOOD, Editor, Author. Editor, Collier's Weekly, 1903-12; Harper's Weekly, 1913-16; Hearst's International Magazine, 1923-25.
- MR. W. P. HAPGOOD, The Columbia Conserve Co., Indianapolis, Ind.
- PRES. FRANKLIN STEWART HARRIS, Brigham Young University, Provo, Utah.
- REV. FRED G. HARVEY of Knoxville Church, South Australia. Represented the Congregational Union of Australia and New Zealand at Lausanne. Lecturer in Philosophy of Religion in Parkin College, So. Australia.
- PROF. A. EUSTACE HAYDON, D. D., Department of Comparative Religions, University of Chicago.
- MRS. MAX HEINDEL, President Max Heindel Rose Cross Philosophies, International Headquarters, Oceanside, Cal.
- MR. GEO. E. HAYNES, Sociologist, Dept. of Race Relations, Federal Council of the Churches of Christ in America.
- MR. THEODORE HELINE, Editorial Dept., The Rosicrucian Fellowship, Oceanside, Calif.
- PROF. G. D. HENDERSON, D. LITT., University of Aberdeen, Scotland, Department of Church History.
- MR. ROBERT HERRICK, Author.
- PROF. WILLIAM ERNEST HOCKING, Professor of Philosophy, Harvard University.
- PROF. JESSE H. HOLMES, Swathmore College, Department of Philosophy, Swathmore, Pa.
- REV. JOHN HAYNES HOLMES, D.D., of Community Church, New York City. Pres. All-World Gandhi Fellowship. Chairman, New York City Affairs Committee. Pres. War Registers League. Chairmen League for India's Freedom.
- PROF. ERNEST P. HORRWITZ. Lecturer for 25 years at the Universities of Dublin, Durham, Bombay, Rangoon, Aligarh and Nagpur, in Baroda Palace, in Kashmir Government College and the National Seminary of Mahatma Gandhi.
- DR. DOUGLAS HORTON, D.D. Minister of the United Church of Hyde Park, Congregational-Presbyterian.
- MR. SYUD HOSSAIN. Nationalist Moslem Leader of India. Journalist. Lecturer. A lineal descendant of the Prophet Mohammed.
- MRS. MARIE R. HOTCHENER, of Los Angeles, Cal. International Lecturer and Psychologist.
- DR. LYNN HAROLD HOUGH, Th. D., Litt. D., LL.D. Professor of Homiletics and Comprehensive Scholarship, Drew University, Madison, N. J. Author.
- DR. ALES HRDLICKA, M.D., hon. Sc. D. Prague U., 1920, Brunn U. 1929, Anthropologist. Curator, Division of Physical Anthropology, Smithsonian Institution, U. S. National Museum.
- HUNGARY to send a Hungarian clergyman now in America.
- MR. HENRY STRONG HUNTINGTON, of Richbell Close, Scarsdale, New York.
- MR. CHAMPAT RAI JAIN, a Leader of the Jain Faith, India and England. Barrister-at-Law. Author. Lecturer.
- REV. BURRIS A. JENKINS, Christian [Disciples] Minister since 1891.
- RT. REV. IRVING PEAKE JOHNSON, D.D., LL.D. Bishop of Colorado of the Protestant Episcopal Church. Editor of "The Witness".
- PRINCIPAL LAURENCE C. JONES, The Piney Woods Country Life School, Miss.
- MR. RICHARD LLOYD JONES. Editor, The Tulsa Tribune, Tulsa, Okla. Son of Rev. Jenkin Lloyd Jones, Secy. of the Parliament of Religions, 1893.
- DR. RUFUS M. JONES, Haverford College, Haverford, Pa.
- DR. S. L. JOSHI, of India. Prof. of Comparative Religions, Dartmouth College, New Hampshire. Lecturer.
- PRES. THOMAS F. KANE, LL.D., of University of No. Dakota.
- MR. HONG-KI KARL, of Korea. Writer. Lecturer. Representing Chuntoism, a living religion, originated in Korea as a result of her recent social and religious conflicts.
- PROF. DR. ADOLF KELLER, of Geneva, Switzerland. Gen'l. Secy. for Education and Extension, Universal Christian Council for Life and Work.
- HON. FRANK B. KELLOGG, of the Kellogg-Briand Peace Pact. Former U. S. Secretary of State, Ambassador to Great Britain. Awarded Nobel peace prize, 1929.
- MAYOR EDWARD J. KELLY, City of Chicago.
- HON. CHAUDRY ZAFARULLAH KHAN, B.C., LL.B., M.L.C., Bar-at-Law, Punjab, India. Pres., All-India Moslem League.
- DR. M. YOUSAF KHAN, Delegated by His Holiness Mirza Bashir-ud-Din Mahmud Admad, Khalifa-tul-Masih II, Head of the Ahmadiyya Movement in Islam, Qadian, India.
- DR. T. C. KHANDWALA, of India, Brahmo.
- PRES. JAMES KING, of Olivet College, Olivet, Mich.
- SENATOR WILLIAM H. KING, of Utah.
- REV. WILLIAM PETER KING, of Nashville, Tenn. Editor, The Christian Advocate [general organ Methodist Episcopal Church, South.]
- DR. JOHN A. KINGSBURY, Secy. Milbank Memorial Fund, N. Y.
- REV. HAROLD M. KINGSLEY, Congregational Minister since 1911. Formerly Supt. Am. Missionary Ass'n work in Okla., Texas, Ala., Tenn. and Fla.
- MR. H. KISHIMOTO of Japan.
- RABBI JOSEPH S. KORNFELD, of Collingwood Ave., Temple, Toledo, Ohio. Former Ambassador to Turkey.
- DR. BAL KRISHNA, M.A., Ph.D., F.R.E.S., F.S.S., F.R. Hist.S., of Rajaram College, Kolhapur, India. Principal and Inspector of Secondary Education. Delegated by the All-India Aryasamaj.
- DUKE KWESI KUNTU and YAW MENSAH, with group of native Ashantis from the Gold Coast, West Africa, in Ashanti Religious Ceremonies.
- HIS HOLINESS JAGADGURU SHRI SHANKARACHARYA, DR. KURTAKOTI of Karvir Poath, Panchevati, Nesik, India. ("This is the first time that a Shankaracharya, head of the Hindu Faith, is leaving India, since the starting of this Saat — ranking as an independent State — 1100 years ago. His Holiness will be accompanied by twenty priests — required for performance of his daily, weekly and annual ceremonies.")

S P E A K E R S

- HON. PHILIP F. LA FOLLETTE of Madison, Wis. Former Governor.
- MR. GOWIND BEHARI LAL, of India. Science Editor of New York American.
- MR. GEORGE M. LAMSA, of Mesopotamia. Lecturer. Author of "My Neighbor Jesus."
- REV. STANTON LAUTENSCHLAGER, Cheeloo School of Theology, Tsinan, Shantung, China.
- RABBI MORRIS S. LAZARON, of Baltimore, Md.
- MISS MURIEL LESTER, Social Worker, Kingsley Hall, Bow, London, England.
- RABBI FELIX A. LEVY, Emanuel Congregation, Chicago.
- SENATOR J. HAMILTON LEWIS, U. S. Senate, Washington, D. C.
- VENERABLE ANAGARIKA LHASHEKANKRAKRYA, Buddhist. Pres. of the Universe Union for the Diffusion of Buddhism.
- DR. FREDERICK J. LIBBY, of Washington, D. C. Secy. of the National Council for Prevention of War.
- D. K. LIEU, of China. Director and Chairman of Joint Comm., the China Institute of Economic and Statistical Research.
- JUDGE BEN S. LINDSEY, Judge Juvenile Court of Denver, 1900-1927. Lecturer. Author.
- REV. CHARLES S. MacFARLAND, D.D. Gen'l. Secy. Emeritus, Federal Council of the Churches of Christ in America.
- HON. DR. PERCY MacKAYE, of Arden, North Carolina. Dramatist, Author, Poet.
- REV. HUGH S. MacKENZIE, Minister of Morgan Park Congregational Church, Chicago.
- MAHENDRAJI, Founder President, Mahanam Mission, Faridpur, Bengal, India. Jay Jagadbandhu. Vaisnava Faith of Hinduism.
- RT. HON. F. S. MALAN, LL.D., P.C. Senator, Cape Town, So. Africa.
- MR. BENJAMIN F. MARSH, Executive Secretary, The People's Lobby, Washington, D. C.
- PRES. IRVING MAURER, D.D., LL.D., of Beloit College, Beloit, Wis.
- BISHOP FRANCIS J. McCONNELL, Methodist Church, New York area. National Chairman, World Fellowship of Faiths.
- MR. JAMES G. McDONALD, Chairman, Foreign Policy Ass'n., New York.
- MISS MARY E. McDOWELL, Head Resident University of Chicago Settlement, Chicago.
- BISHOP WILLIAM F. McDOWELL, D.D. Pres., Board of Temperance, Prohibition and Public Morals of M. E. Church.
- RABBI S. FELIX MENDELSONN of Temple Beth Israel, Chicago.
- PRES. DANIEL W. MOREHOUSE, of Drake University, Des Moines, Iowa. Prof. of Physics and Astronomy since 1900.
- PRES. ARTHUR E. MORGAN, of Antioch College, Yellow Springs, Ohio.
- PRES. JULIAN MORGENSTERN, of The Hebrew Union College, Cincinnati, Ohio.
- PRES. FRANK E. MOSSMAN, D.D., of Southwestern College, Winfield, Kansas. Member Gen'l. Conference M.E. Church 7 times.
- NAKAYAMA, the Patriarch of the Tenrikyo Church (Shinto) of Tokyo, Japan. Enlisted by M. Anasaki, Director, Tokyo Imperial Univ. Library.
- PROF. KEN NAKAZAWA of Japan. Oriental Art, Literature and Philosophy, Uv. of So. Cal. Charge of Japan Section, Los Angeles Museum.
- MR. K. NATARAJAN, Editor of The Indian Social Reformer of Bombay, India, a life-long leader of social reconstruction, recently honored by the State of Baroda with the Seyajireo prize and annuity for his work in social reform. Delegated by The Bombay Prarthana Samaj.
- DR. HERMAN NEANDER, Rector of Estuna, Sweden.
- MR. FRANCIS NEILSON, Green Lake, Wis. Author. Member, British Parliament 1910-15. Editor, The Freeman and Unity.
- RABBI ABRAHAM NOWAK, of The Temple on the Heights, Cleveland Heights, Ohio.
- DR. O. F. OLDEN, of Norway.
- REV. CARL F. OLSON, Evergreen Park M. E. Church, Chicago.
- DR. FRANCIS S. ONDERDONK, University of Michigan College of Architecture.
- DR. RAMON OSTOJA, of Los Angeles. A Polish Yogi of the Hindu Gunas.
- MR. KAKUJI OTSUBO of Japan, representing the Konkoyo Church.
- MR. KIRBY PAGE, Editor, The World Tomorrow, New York City.
- REV. SWAMI PARAMANANDA of India, Ananda Ashrama, LaGracenta, Los Angeles, Cal.
- BHAI MANILAL C. PAREKH, Harmony House, Rajkot, Kathiawar, India.
- PRES. EDWARD S. PARSONS, LL.D. of Marietta College, Marietta, Ohio. Congregational Minister.
- MR. ALEXANDER PAUL, Secy. United Christian Missionary Society, Indianapolis, Ind.
- DR. GEORGE FOSTER PEABODY, LL.D. Banker. Trustee, Hampton Normal and Agricultural Institute.
- MR. DARREL J. J. PEIRIS, Gen'l. Executive, Fellowship of Faiths (Colombo Branch), Colombo, Ceylon.
- MRS. PERCY V. PENNYBACKER, of Austin, Texas. Pres., Gen'l. Federation of Women's Clubs, 1912-16. Pres., Chautauqua Women's Club of Chautauqua Institution.
- PROF. MARSHALL L. PERRIN, Ph.D., Boston University, College of Liberal Arts, Dept. of Germanic Languages.
- DR. DANIEL A. POLING, Pres., World's Christian Endeavor Union.
- DR. HORATIO M. POLLOCK, Director, Mental Hygiene Statistics, N. Y. State Department of Mental Hygiene, Albany, N. Y.
- DEAN ROSCOE POUND, of Harvard University Law School, Cambridge, Mass. Pres., Ass'n. of American Law Schools, 1911. Member, Pres. Hoover's National Commission on Law Observance and Enforcement. Author.
- PANDIT AYODHYA PRASAD, B.A., delegated by the Arya Samaj, Bombay. Vedic research scholar who presided over All-India Baha'i Conference in Calcutta.
- PATRIARCH PROCHAZKA, Director Pokorny, Bishop Stejskal and Prof. Hnik, three delegates from the Control Council of the Church of Czechoslovakia.
- BISHOP REVERDY C. RANSOM, Third Episcopal District: A.M.E. Church, Wilberforce, Ohio.
- DEAN CURTIS W. REESE, Abraham Lincoln Centre, Chicago.
- M. PAUL RICHARD, of Paris, France. Philosopher. Author. Lecturer.
- PROF. FRANK L. RILEY, Studio of Philosophy, Los Angeles, Cal.
- PROF. W. A. ROBSON, London School of Economics, London, England.
- HON. BRIGHAM H. ROBERTS of Utah. President of the First Council of Seventy of the Mormon Church of Jesus Christ of Latter Day Saints. Orator. Historian of Mormon Church.
- MR. L. W. ROGERS, Past National President American Section, Theosophical Society (Adyar, India). Lecturer. Author.
- MRS. MARGARET SANGER, National Chairman, National Comm. on Federal Legislation for Birth Control, New York City.
- MADAME ROSIKA SCHWIMMER of New York City.
- DR. PHILIP L. SEMAN, Gen'l. Director, Jewish Peoples Institute, Chicago, since 1913. Lecturer.
- MR. THONDAMAN ARACHCHIGE LAKSHMAN RAJ-AGURU SENEVIRATNE (Licence-*es-lettres*, Paris), of Colombo, Ceylon. Buddhist. Delegated by the Maha Bodhi Society and the Anagarika Dharmapala Trust.
- DR. JULIA SETON, M. D., Founder New Civilization Church and School.
- VIDYA-VIBHUSHANA PANDIT DR. SHYAMA SHANKAR, of India and Belgium.
- BISHOP ERNEST V. SHAYLER, Bishop of Nebraska.
- REV. PROF. JOHN M. SHAW, D.D., of Queen's Theological College, Ontario, Canada.
- DR. HU SHIH, of China, Prof. of Philosophy and Dean of the College of Letters of the University of Peiping, China.
- REV. MISAKI SHIMADZU of Japan, Delegate from Japan's National Christian Conference.
- MR. V. R. SHINDE, of Ahalyashram, Poona, India, Founder of the Depressed Classes Mission of India. Brahma Missionary.
- RABBI and MRS. CHARLES E. SHULMAN, North Shore Congregation Israel, Glencoe, Ill.
- RABBI ABBA HILLEL SILVER, D.D., Litt.D., of The Temple, Cleveland, Ohio. Author "Religion in a Changing World" and other books.
- DR. JACOB SINGER, Rabbi, Temple Mizpah, Chicago.

S P E A K E R S

- COLONEL RAJA JAI PRITHVI BAHADUR SINGH, of Jay Bhavan, Bangalore, So. India. Son-in-law of Maharaja Sham Sher Jung Bahadur, Prime Minister of Nepal (only independent State in India). Founder of the Humanistic Club.
- DR. FRANK G. SMITH, D.D. Pastor First Central Congregational Church, Omaha, Nebr.
- MR. ALBERT E. S. SMYTHE, Gen'l. Secy., The Theosophical Society in Canada. Editor of the Hamilton Herald, daily.
- REV. SYDNEY BRUCE SNOW, D.D. Pres., Meadville Theological School, Chicago.
- MIRZA AHMAD SOHRAB, of Persia. Secy. and Interpreter of Abdul Baha for 8 years and at present Director of The New History Society.
- PROF. EDWARD A. STEINER, of Czechoslovakia. Professor of Applied Christianity, Grinnell College, Iowa. Author, "On the Trail of the Immigrant" and numerous other books. Special representative of the Outlook in Russia, 1903.
- RT. REV. ERNEST MILMORE STIRES, D.D., LL.D., D.C.L., Bishop of the Protestant Episcopal Church of Long Island, N. Y.
- REV. ALLEN A. STOCKDALE, D.D. Minister First Congregational Church, Washington, D.C.
- DR. JABEZ T. SUNDERLAND. Baptist and later, Unitarian minister, since 1870. In India 1895-96; Japan, China, P.I., Ceylon and India, 1913-14. Pres. All-India Theistic Conference, 1913-14. Editor, Unitarian Monthly 1886-95. Pres., India Home Rule League of America and Editor of Young India (monthly) 1919-20. Author, "India in Bondage", and many other books.
- MR. CHARLES PHELPS TAFT 2nd, of Cincinnati, Ohio. Son of former Pres. Wm. Howard Taft.
- GOVERNOR EUGENE TALMADGE of Georgia.
- PROF. ALVA W. TAYLOR, Vanderbilt University, Nashville, Tenn. Prof. of Social Ethics. Editor, "Social Trends."
- MRS. MARY CHURCH TERRELL, of Washington, D. C.
- DR. BHAGAVAT SINGH THIND, of Amritsar, India. Sikh religious leader. Lecturer. Author.
- DR. CARL D. THOMPSON, LL.D. Sec'y., The Public Ownership League of America. Member, Wisc. House of Representatives, 1907-09. Author. Editor, Public Ownership (monthly).
- DR. JOHN THOMPSON, D.D. Minister, First Methodist Episcopal Church — the "Chicago Temple."
- PRES. EMERITUS CHARLES F. THWING, Western Reserve University, Cleveland, Ohio.
- DR. WORTH M. TIPPY, Executive Secretary, Federal Council of the Churches of Christ in America, New York.
- REV. JAMES S. TODD, M. E. leader, Jacksonville, Fla.
- DR. STEPHEN CHAK TORNAY, M.A., Th.D. Lecturer. Member Faculty, Univ. of Chicago.
- PROF. ARNOLD J. TOYNBEE, Royal Institute of International Affairs, Chatham House, St. James Sq., London, S.W.1, England.
- YU YUE TSU, of China and New York.
- REV. IRWIN ST. JOHN TUCKER, of St. Stephen's Episcopal Church, Chicago.
- REV. ALBERT R. VAIL, Ph. B., of Evanston, Ill. Unitarian Minister, 1906-18. Now lecturer on Baha'i Program for World-Reconstruction. Editor Baha'i Magazine "Star of the West".
- M. LE VAN BAY, Superior du Caodajne ou Bouddhisme renove, Temple Caodai, Pnompenh. Dai-Do Tam-Ky Pho-Do, 3e Annistie de Dieu en Orient, Sacerdote de Phnom Penh-Cambodge.
- SRI DEVA RAM SUKUL, from Mirzapur, India. Pres. and Dir., Applied Yoga Institute.
- DR. PHILIP ALLEN SWARTZ, First Congregational Church, LaGrange, Ill.
- AMBASSADOR SAO-KE ALFRED SZE, Chinese Legation, Washington, D. C.
- SADHU T. L. VASWANI, Krista Kunj, Hyderabad-Sind, India. Educationalist, Author. Former Principal of Cooh Behar College. Founder of the monthly magazine "Down" and the institution Shakti Ashram, Hyderabad. Considered one of India's Three Greatest Spiritual Leaders — Gandhi, Tagore, Vaswani.
- DR. FRANCESCO VITO, Asst. Prof. Economics, Catholic University, Milano, Italy.
- REV. CARL AUGUST VOSS, D.D. German Evangelical Protestant (Smithfield) Church Pittsburgh, Pa.
- HON. H. A. WALLACE, Secretary of Agriculture, Washington, D. C.
- REV. A. WAYMAN WARD, D.D., of Bethel A. M. E. Church, Chicago.
- DR. C. R. WATSON, Pres., of the American University, Cairo, Egypt. Appointed by His Excellency Baron de Bildt, through E. Gordon Parry, Secy., to represent The Fellowship of Unity, Cairo, Egypt.
- KIRCHENPRASIDENT DR. theol. Wehrenfennig, Gablonz a.d. Neisse, Bohemia. ("He or another, will represent the Deutsche Evangelische Kirchenleitung in Bohmen, Mahren und Schlesien.")
- MR. A. LEO WELLS, of Pittsburgh, Pa. Lawyer. Pres., Voters' League, Pittsburgh 1905-11.
- MR. CHARLES FREDERICK WELLS, of Chicago. An Executive of The Threefold Movement — Union of East and West, League of Neighbors, Fellowship of Faiths. Social worker since 1896.
- PROF. ALBAN G. WIDGERY, M.A. CAMB., Dept. of Philosophy, Duke University, Durham, No. Carolina. Prof. of Philosophy and Comparative Religion, Baroda, India, 1915-22. Editor, Indian Philosophical Review and Indian Journal of Sociology. Originator of the Baroda (India) Seminary for Comparative Study of Religions, 1916.
- MRS. HENRY D. WILD, College Place, Williamstown, Mass.
- RABBI STEPHEN S. WISE of the Free Synagogue, New York. Honorary Pres., American Jewish Congress. Author. Lecturer. Founder Zionist Organization of America. Founder, President, Jewish Institute of Religion.
- PROF. H. DOUGLAS WILD, Department of English, Rutgers University, New Brunswick, N. J.
- MR. DE FRANTZ R. WILLIAMS, Vice Consul of Liberia.
- MR. FRANK LLOYD WRIGHT, Architect of Imperial Hotel, Tokio, Japan, and numerous other buildings of note; work characterized in America as "The New School of the Middle West" and in Europe as "The American Expression in Architecture."
- PRES. R. R. WRIGHT, Jr., Wilberforce University, Ohio.
- PROF. JAMES M. YARD, of Evanston, Ill.
- SWAMI YOGANANDA, A.B. of India and America. Founder Self-Realization Fellowship (Yogoda Satsanga). Author. Lecturer. Los Angeles, Cal.
- BARBARA YOUNG, of Lakewood, Ohio.

National Committee of Three Hundred WORLD FELLOWSHIP OF FAITHS

Honorary Presidents: MISS JANE ADDAMS, and former President HERBERT HOOVER

Vice-Presidents: HON. NEWTON D. BAKER, PROF. JOHN DEWEY,
PRESIDENT GLENN FRANK, DR. JOHN A. LAPP, DR. R. A. MILLIKAN,
MAYOR FRANK MURPHY, MR. CHESTER H. ROWELL, MISS MARY E. WOOLLEY

Chairman: BISHOP FRANCIS J. MCCONNELL

Vice-Chairmen: RABBI STEPHEN S. WISE, PROF. E. R. A. SELIGMAN,
MR. PATRICK HENRY CALLAHAN

General Executives: MR. KEDARNATH DAS GUPTA, MR. CHARLES FREDERICK WELLS

Honorary President of Chicago's Committee of Two Hundred:
HON. GEORGE W. DIXON. Chairman, World's Fair Committee on Religious Exhibits

S P E A K E R S

PRES. IRVING MAUER, D.D., LL.D. of Beloit College, Beloit, Wis.

MR. JAMES G. McDONALD, Chairman, Foreign Policy Ass'n., New York.

MISS MARY E. McDOWELL, Head Resident University of Chicago Settlement, Chicago.

BISHOP WILLIAM F. McDOWELL, D.D. Pres., Board of Temperance, Prohibition and Public Morals of M. E. Church.

RABBI S. FELIX MENDELSON of Temple Beth Israel, Chicago.

PRES. DANIEL W. MOREHOUSE, of Drake University, Des Moines, Iowa. Prof. of Physics and Astronomy since 1900.

PRES. ARTHUR E. MORGAN, of Antioch College, Yellow Springs, Ohio.

PRES. JULIAN MORGENSTERN, of The Hebrew Union College, Cincinnati, Ohio.

PRES. FRANK E. MOSSMAN, D.D., of Southwestern College, Winfield, Kansas. Member Gen'l. Conference M.E. Church 7 times.

NAKAYAMA, the Patriarch of the Tenrikyo Church (Shinto) of Tokyo, Japan. Enlisted by M. Anesaki, Director, Tokyo Imperial Univ. Library.

MR. K. NATARAJAN, Editor of The Indian Social Reformer of Bombay, India, a life-long leader of social reconstruction, recently honored by the State of Baroda with the Sayajirao prize and annuity for his work in social reform. Delegated by The Bombay Prarthana Samaj.

DR. HERMAN NEANDER, Rector of Estuna, Sweden.

MR. FRANCIS NEILSON, Green Lake, Wis. Author. Member, British Parliament 1910-15. Editor, The Freeman and Unity.

RABBI ABRAHAM NOWAK, of The Temple on the Heights, Cleveland Heights, Ohio.

DR. O. F. OLDEN, of Norway.

REV. CARL F. OLSON, Evergreen Park M. E. Church, Chicago.

DR. FRANCIS S. ONDERDONK, University of Michigan, College of Architecture.

REV. SWAMI PARAMANANDA of India, Ananda Ashrama, LaCrescenta, Los Angeles, Cal.

BHAI MANILAL C. PAREKH. Harmony House, Rajkot, Kathiawar, India.

PRES. EDWARD S. PARSONS, LL.D. of Marietta College, Marietta, Ohio. Congregational Minister.

MR. ALEXANDER PAUL, Secy. United Christian Missionary Society, Indianapolis, Ind.

DR. GEORGE FOSTER PEABODY, LL.D. Banker. Trustee, Hampton Normal and Agricultural Institute.

MR. DARREL J. J. PEIRIS, Gen'l. Executive, Fellowship of Faiths (Colombo Branch), Colombo, Ceylon.

MRS. PERCY V. PENNYBACKER, of Austin, Texas. Pres., Gen'l. Federation of Women's Clubs, 1912-16. Pres., Chautauqua Women's Club of Chautauqua Institution.

PROF. MARSHALL L. PERRIN, Ph.D., Boston University, College of Liberal Arts, Dept. of Germanic Languages.

GOV. GIFFORD PINCHOT, of Harrisburgh, Pa.

DR. DANIEL A. POLING, Pres., World's Christian Endeavor Union.

DR. HORATIO M. POLLOCK, Director, Mental Hygiene Statistics, N. Y. State Department of Mental Hygiene, Albany, N. Y.

DEAN ROSCOE POUND, of Harvard University Law School, Cambridge, Mass. Pres., Ass'n. of American Law Schools, 1911. Member, Pres. Hoover's National Commission on Law Observance and Enforcement. Author.

PANDIT AYODHYA PRASAD, B.A., delegated by the Arya Samaj, Bombay. Vedic research scholar who presided over All-India Baha'i Conference in Calcutta.

PATRIARCH PROCHAZKA, Director Pokorny, Bishop Stejskal and Prof. Hnik, three delegates from the Central Council of the Church of Czechoslovakia.

BISHOP REVERDY C. RANSOM, Third Episcopal District: A.M.E. Church, Wilberforce, Ohio.

DEAN CURTIS W. REESE, Abraham Lincoln Centre, Chicago.

M. PAUL RICHARD, of Paris, France. Philosopher. Author. Lecturer.

PROF. FRANK L. RILEY, Studio of Philosophy, Los Angeles, Cal.

PROF. W. A. ROBSON, London School of Economics, London, England.

MRS. MARGARET SANGER, National Chairman, National Comm. on Federal Legislation for Birth Control, New York City.

REV. SOKEI-ANN SASAKI, of Japan, Buddhist Priest.

MADAME ROSIKA SCHWIMMER of New York City.

DR. PHILIP L. SEMAN, Gen'l. Director, Jewish Peoples Institute, Chicago, since 1913. Lecturer.

MR. THONDAMAN ARACHCHIGE LAKSHMAN RAJ-AGURU SENEVIRATNE (Licence-es-Lettres, Paris), of Colombo, Ceylon. Buddhist. Delegated by the Maha Bodhi Society and the Anagarika Dharmapala Trust.

DR. JULIA SETON, M. D., Founder New Civilization Church and School.

VIDYA-VIBHUSHANA PANDIT DR. SHYAMA SHANKAR, of India and Belgium.

REV. PROF. JOHN M. SHAW, D.D., of Queen's Theological College, Ontario, Canada.

REV. CHARLES M. SHELDON, D.D. of Topeka, Kansas. Author of "In His Steps" 1896, and numerous books. Editor-in-Chief, Christian Herald, N. Y., 1920-25.

DR. HU SHIH, of China, Prof. of Philosophy and Dean of the College of Letters of the University of Peiping, China.

REV. MISAKI SHIMADZU of Japan, Delegate from Japan's National Christian Conference.

MR. V. R. SHINDE, of Ahalayashram, Poona, India. Founder of the Depressed Classes Mission of India. Brahma Missionary.

DR. JACOB SINGER, Rabbi, Temple Mizpah, Chicago.

COLONEL RAJA JAI PRITHVI BHADUR SINGH, of Jay Bhawan, Bangalore, So. India. Son-in-law of Maharaja Sham Sher Jung Bahadur, Prime Minister of Nepal (only independent State in India). Founder of the Humanistic Club.

RABBI and MRS. CHARLES E. SHULMAN, North Shore Congregation Israel, Glencoe, Ill.

RABBI ABBA HILLEL SILVER, D.D., Litt.D., of The Temple, Cleveland, Ohio. Author "Religion in a Changing World" and other books.

DR. FRANK G. SMITH, D.D. Pastor First Central Congregational Church, Omaha, Nebr.

MR. ALBERT E. S. SMYTHE, Gen'l. Secy., The Theological Society in Canada, Editor of the Hamilton Herald, daily.

REV. SYDNEY BRUCE SNOW, D.D. Pres., Meadville Theological School, Chicago.

MIRZA AHMAD SOHRAB, of Persia. Secy. and Interpreter of Abdul Baha for 8 years and at present Director of The New History Society.

PROF. EDWARD A. STEINER, of Czechoslovakia. Professor of Applied Christianity, Grinnell College, Iowa. Author, "On the Trail of the Immigrant" and numerous other books. Special representative of the Outlook in Russia, 1903.

RT. REV. ERNEST MILMORE STIRES, D.D., LL.D., D.C.L., Bishop of the Protestant Episcopal Church of Long Island, N. Y.

REV. ALLEN A. STOCKDALE, D.D. Minister First Congregational Church, Washington, D.C.

SRI DEVA RAM SUKUL, from Mirzapur, India. Pres. and Dir., Applied Yoga Institute.

DR. PHILIP ALLEN SWARTZ, First Congregational Church, LaGrange, Ill.

AMBASSADOR SAO-KE ALFRED SZE, Chinese Legation, Washington, D. C.

DR. JABEZ T. SUNDERLAND. Baptist and, later, Unitarian minister, since 1870. In India 1895-96; Japan, China, P.I., Ceylon and India, 1913-14. Pres. All-India Theistic Conference, 1913-14. Editor, Unitarian Monthly 1886-95. Pres., India Home Rule League of America and Editor of Young India (monthly) 1919-20. Author, "India in Bondage", and many other books.

MR. CHARLES PHELPS TAFT 2nd, of Cincinnati, Ohio. Son of former Pres. Wm. Howard Taft.

GOVERNOR EUGENE TALMADGE of Georgia.

PROF. ALVA W. TAYLOR, Vanderbilt University, Nashville, Tenn. Prof. of Social Ethics, Editor, "Social Trends."

MRS. MARY CHURCH TERRELL, of Washington, D. C.

PROF. LUCY E. TEXTOR, Dept. of History, Vassar College.

DR. BHAGAVAT SINGH THIND, of Amritsar, India. Sikh religious leader. Lecturer. Author.

DR. CARL D. THOMPSON, LL.D. Sec'y., The Public Ownership League of America. Member, Wisc. House of Representatives, 1907-09. Author, Editor, Public Ownership (monthly).

DR. JOHN THOMPSON, D.D. Minister, First Methodist Episcopal Church — the "Chicago Temple."

PRES. EMERITUS CHARLES F. THWING, Western Reserve University, Cleveland, Ohio.

REV. JAMES S. TODD, M. E. leader, Jacksonville, Fla.

SPEAKERS

PROF. ARNOLD J. TOYNBEE, Royal Institute of International Affairs, Chatham House, St. James Sq., London, S.W.1, England.

YU YUE TSU, of China and New York.

REV. IRWIN ST. JOHN TUCKER, of St. Stephen's Episcopal Church, Chicago.

REV. ALBERT R. VAIL, Ph. B., of Evanston, Ill. Unitarian Minister, 1906-18. Now lecturer on Baha'i Program for World-Reconstruction. Editor Baha'i Magazine "Star of the West".

M. LE VAN BAY, Superior du Ceodaisne ou Bouddhisme renove, Temple Ceodei, Pnompenh. Dai-Dao Tam-Ky Pho-Do, 3e Amnistie de Dieu en Orient, Sacerdoce de Phnom Penh-Cambodge.

SADHU T. L. VASWANI, Krista Kunj, Hyderabad-Sind, India. Educationalist. Author. Former Principal of Cooch Behar College. Founder of the monthly magazine "Dawn" and the institution Shakti Ashram, Hyderabad. Considered one of India's Three Greatest Spiritual Leaders — Gandhi, Tagore, Vaswani.

REV. CARL AUGUST VOSS, D.D. German Evangelical Protestant (Smithfield) Church Pittsburgh, Pa.

HON. H. A. WALLACE, Secretary of Agriculture, Washington, D. C.

REV. A. WAYMAN WARD, D.D., of Bethel A. M. E. Church, Chicago.

DR. C. R. WATSON, Pres., of the American University, Cairo, Egypt. Appointed by His Excellency Baron de Bildt, through E. Gordon Parry, Secy., to represent The Fellowship of Unity, Cairo, Egypt.

KIRCHENPRASIDENT DR. theol. Wehrenfennig, Gablonz a.d. Neisse, Bohemia. ("He or another, will represent the Deutsche Evangelische Kirchenleitung in Bohmen, Mahren und Schlesien.")

MR. A. LEO WEIL, of Pittsburgh, Pa. Lawyer. Pres., Voters' League, Pittsburgh 1905-11.

MR. CHARLES FREDERICK WELLER, of Chicago. An Executive of The Threefold Movement — Union of East and West, League of Neighbors, Fellowship of Faiths. Social worker since 1896.

PROF. ALBAN G. WIDGERY, M.A. CAMB., Dept. of Philosophy, Duke University, Durham, No. Carolina. Prof. of Philosophy and Comparative Religion, Baroda, India, 1915-22. Editor, Indian Philosophical Review and Indian Journal of Sociology. Originator of the Baroda (India) Seminary for Comparative Study of Religions, 1916.

MRS. HENRY D. WILD, College Place, Williamstown, Mass.

RABBI STEPHEN S. WISE of the Free Synagogue, New York. Honorary Pres., American Jewish Congress. Author. Lecturer. Founder Zionist Organization of America. Founder, President, Jewish Institute of Religion.

PROF. H. DOUGLAS WILD, Department of English, Rutgers University, New Brunswick, N. J.

MR. DE FRANTZ R. WILLIAMS, Vice Consul of Liberia.

MOST REV. CLARE L. WORRELL, D.D., Archbishop of

Nova Scotia.

SWAMI YOGANANDA, A.B., of India and America. Founder and Director, Self-Realization Fellowship (Yogoda Set-Sanga) Los Angeles, Calif. Author. Lecturer.

MR. FRANK LLOYD WRIGHT, Architect of Imperial Hotel, Tokio, Japan, and numerous other buildings of note; work characterized in America as "The New School of the Middle West" and in Europe as "The American Expression in Architecture."

PRES. R. R. WRIGHT, Jr., Wilberforce University, Ohio.

PROF. JAMES M. YARD, of Evanston, Ill.

BARBARA YOUNG, of Lakewood, Ohio.

A SECOND PARLIAMENT OF RELIGIONS



To unite the Inspiration of ALL FAITHS —
—upon the solution of Man's PRESENT PROBLEMS

National Committee

WORLD FELLOWSHIP OF FAITHS

Honorary Presidents: MISS JANE ADDAMS, and former President HERBERT HOOVER

Vice-Presidents: HON. NEWTON D. BAKER, PROF. JOHN DEWEY,
PRESIDENT GLENN FRANK, DR. JOHN A. LAPP, DR. R. A. MILLIKAN,
MAYOR FRANK MURPHY, MR. CHESTER H. ROWELL, MISS MARY E. WOOLLEY

Chairman: BISHOP FRANCIS J. McCONNELL

Vice-Chairmen: RABBI STEPHEN S. WISE, PROF. E. R. A. SELIGMAN,
MR. PATRICK HENRY CALLAHAN

General Executives: MR. KEDARNATH DAS GUPTA, MR. CHARLES FREDERICK WELLER

SUBJECTS SUGGESTED BY SPEAKERS

(Seeking Spiritual Solutions for the Problems Which Impede Human Progress)

THREE CULMINATING CONVENTION WEEKS

August 27 to September 17, 1933

WORLD FELLOWSHIP OF FAITHS

Beginning on Sunday, August 27, — the anniversary of the Kellogg-Briand Pact for a Warless World — the first week's sessions of the World Fellowship of Faiths will focus on Peace, International Relations, Political questions, Racial Problems and Civilization. So far as practicable, this theme will organize the meetings from August 27 to September 2 inclusive.

Labor Day focuses the second week's discussions, September 3 to 9 inclusive, on Economic and Sociological Problems, Education, Youth, Man, Women, Prohibition.

Religion and General Problems dominate the third week, September 10 to 17 inclusive, including Philosophy, Fear, Gandhi.

Exceptions to this classification will be necessary. Speakers must be heard, gladly, at the time when they can come to Chicago.

Unity for all the meetings of the World Fellowship of Faiths is assured by the fact that all speakers, at all times, will be helping "To unite the best inspiration available from All Faiths upon Spiritual Solutions for Man's PRESENT PROBLEMS.

As before, the Culminating Convention Period, there must be many meetings, as appropriate speakers become available, throughout the five months, June to November, while the World's Fair is open.

— FIRST WEEK —

PEACE AND WAR

- "Ahimsa as a Means of Stopping Wars."
- "Disarmament."
- "A Fellowship of Faiths as a Basis for World Peace."
- "The Next Step Towards World Peace."
- "Peace and Brotherhood as Taught by the World Faiths."
- "The Peace Program of the Christian Church."
- "The Progress Peace Has Already Made."
- "Non-Violence — A Key to World Peace."
- "Universal Peace."
- "The Struggle Against War."
- "Is War Inevitable?"
- "The Outlook for a Warless World."

INTERNATIONAL RELATIONS

- "The Baha'i Program for World Reconstruction."
- "The Movement for Balkan Union."
- "Common Ideals of Canada and the U.S.A."
- "What Is East and What Is West?"
- "India's Message to a Distracted World."
- "India's Religious Culture and Non Violence."
- "International Cooperation."
- "International Justice and Goodwill."
- "That this Nation Might Live."
- "Pan Europe the Only Hope of Peace."
- "How Expand Patriotism into World Consciousness?"
- "Post War Regional Understanding in Europe."
- "Turkey Discovers the Past."
- "The United States of the World as Conceived by Baha-U-Llah."
- "How Can My Faith Help Realize World Unity?"
- "World Consciousness."

RACIAL RELATIONS

- "Darker Races and a Christian World Order."
- "Racial Enmity."
- "How Prevant Racial and Religious Persecutions?"
- "How Legend and Literature Have Contributed to Racial and Religious Persecutions."
- "Overcoming Racial and Religious Prejudices."
- "The Relations Between White and Colored Races."
- "Varied Race Strains and National Unity."

CIVILIZATION

- "Civilization of Revolt."
- "The Civilization of Tomorrow."
- "Faith and Civilization."
- "How Faiths, in Fellowship, May Save Civilization."
- "Is Our Civilization Doomed?"
- "The Salvaging of Our Civilization."

POLITICAL

- "Can Democracy Survive?"
- "Religion and Nationalism."
- "Religion of Nationality."

— SECOND WEEK —

YOUTH

- "The Attitude of Youth Towards Religion."
- "The Claims of Youth and the Religious Responsibility of Adults."
- "The College Fraternity and Universal Brotherhood."
- "Faiths and the Philosophy of Youth."
- "Youth and the College President."
- "Youth and Cooperation."
- "Youth and the Future."
- "Youth and Religion."
- "Youth, War and Peace."
- "What Price Youth?"
- "The Religion of Youth."
- "Unity Through Cooperation."

MAN

- "Men and Machines — Which Shall Be Master?"
- "The Lost Sense of Personal Worth and the Gospel."

ECONOMIC PROBLEMS

- "One Experiment in Socializing Business."
- "The Depression — What Light Can My Faith Shed Upon It?"
- "Religion and the Depression from a Jewish Standpoint."
- "The Economic Mechanism of the World versus Faith."
- "The New Era of Economic Freedom."
- "Genuine Economic Cooperation a Remedy for All Depression."
- "Can Poverty be Abolished?"
- "Poverty-Amidst-Plenty — How Cure It?"
- "Voluntary Poverty."
- "The Quest of Security."
- "Unemployment."
- "What Can My Faith Say to the Unemployed?"
- "Workers' Ownership and Participation in Management."

(Continued—Over)

— SECOND WEEK (Continued) —

WOMEN

"Woman and the Futura."

SOCIOLOGICAL PROBLEMS

"Two Essential Secrets of Society."
 "Religion and the Social Outlook."
 "Religion and Social Righteousness."
 "The Relation Between Religion and Social Welfare."
 "The Sociological Basis for an Organic Architecture."
 "The Social Body and Soul."

EDUCATION

"Adult Education — or Where Are We Going?"
 "The Church and the School — What God Hath Joined,
 Let No Man Put Asunder."
 "Religion and Higher Education."
 "Are We Where We Are and What We Are Because of
 Education?"

PROHIBITION

"Prohibition — As My Faith Sees It."

— THIRD WEEK —

RELIGION

"The Substance of Religion as Seen by An Anthropologist."
 "The Parts that Art Plays in Religion."
 "Buddhism and World Problems."
 "A Century of Tolerance."
 "What Have the Christian and Other Faiths in Common?"
 "Christianity in Abyssinia."
 "A New Interpretation of Fundamental Christianity."
 "Oriental Christ and World Fellowship of Faiths."
 "The Outlook for a Christian World."
 "Church Union — Referring to the Conference on 'Faith and Order' at Lausanne."
 "The Evolution of a Church."
 "A Free Church in a Free State."
 "Outline for a Free Church."
 "Comparative Religion in the East."
 "Comparative Religion and Reconciliation of Existing Religions."
 "Confucian Precepts."
 "Death — What Follows It According to My Faith?"
 "Evolution in Religion."
 "How My Faith Solves the World's Present Problems."
 "The Evolution of My Faith."
 "The Common Meeting Place of All Faiths."
 "The Living Power of Faith in the Hearts of Men."
 "The Place of Feeling in Religion."
 "The Changing Idea of God."
 "The Gospel of the Victory of God."
 "How to Walk and Talk With God and Use Him."
 "The Kingdom of God, the Goal of Jesus."
 "Indian Religion."
 "Some Ethical Standards for Inter-Religious Relations."
 "Ironic Tendencies in the Integration of Mankind."
 "Islam — the Solution of the World's Problems."
 "The Conflict Between Christianity and Islam."
 "Jainism."
 "Need of the Jaina Doctrine in the World Today."
 "Jaina Psychology."
 "The Kingdom of Heaven and Earth."
 "The Relation of Religion to the Alleged Passing of Liberalism."
 "My Neighbor Jesus."
 "The Effect of Nudism on Religion."
 "The Practical Power of Prayer."
 "Ways of Praying."
 "Prophecies Which Are Factors in Their Own Fulfillment."
 "The Crisis of Protestantism and How to Pass Through."
 "Christian Realism and the Gospel of Victory."
 "The Religion of the American People."
 "Religion Neglectful."
 "What Is Religion?"
 "The Shinto Religion of Japan."
 "Saving the World Through the Teachings of Sikh Saviors."
 "The Problem of Sin."
 "The Sword and the Cross."
 "Applied Theosophy."
 "Realizing World Unity Through the Art of Living."

RELIGION

"How Unify the World's Religions?"
 "Religious Experience and Modern Science."
 "The Unity of Religions in the New Universal Religion: Science."
 "Variety in Religious Unity."
 "A Universal Philosophical Religion."
 "Universal Religion."
 "Vedic Religion and Philosophy."

GENERAL PROBLEMS

"How the World is Changing."
 "World Chaos and the Way Out."
 "Seeking the Common Denominator."
 "The Contribution of My Faith to the Building of the World."
 "Conferences, their Weakness and Strength."
 "Convictions and Fellowship."
 "Open Minds not Closed Creeds."
 "The Evangelism of Culture."
 "Discipline and Freedom."
 "Faith and the Mountain."
 "Faith Operative in Love."
 "The Faith of Poetry."
 "How to Form and Follow in the Fellowship of Faiths?"
 "Ideals for a New World Order."
 "Laissez Faire Ethics."
 "The Leisure Hour — a Challenge."
 "Let's Build a New World."
 "The Difficulties of Liberalism."
 "A Message from Bow, East London."
 "Critical Optimism."
 "The Pioneer Spirit in a New Age."
 "Reincarnation — Seditiously Misunderstood."
 "Russia's Soviet Faith."
 "Soviets Challenge the World in Human Welfare Work."
 "The Union of Differences."

PHILOSOPHY

"The Human Self as the Central Problem of Religious Psychology."
 "A Modern Philosophy of Life."
 "A Philosophy of Life for the Present Age."
 "Harmony Between Spirit and Matter in the Problems of Life."

FEAR

"Fear."
 "Conquest of Fear."
 "How May Man Master Fear?"
 "Saving and Enslaving Fears."

GANDHI

"Gandhi: — What Can I Learn From Him?"
 "Entertaining Mr. Gandhi."

(Third edition of the Program,
September 4, 1933)

(Some of the Most Important Speakers
are still to be scheduled)

CULMINATING CONVENTION PERIOD Aug. 27 to Sept. 17, inclusive, 1933

World Fellowship of Faiths

Headquarters, Hotel Morrison, Chicago

Two Sessions Daily, at 3:00 P.M. and 8:00 P.M.
A Third Session occasionally, at 10:00 A.M.

Nearly all meetings in the Cameo Room (largest Assembly Hall) of Hotel Morrison,
Clark and Madison Streets, Chicago.

Sunday, Aug. 27 - 8:00 P. M.

His Highness Mahareja Gaekwar of Baroda, India, (the most progressive Ruler of India, governing a State of 8,135 square miles with 2,126,522 population. Author. Philanthropist.) delivered the opening address. Subject: "Religion in a Changing World."

Welcoming address by Mayor Edward J. Kelly.

General Executive Kedarnath Das Gupta, of India, England and America, opened the meeting with an Ancient Sanskrit invocation and led the Audience in reading the Prayers of Eleven Faiths.

Hon. George W. Dixon, (President of the World's Fair Committee on Religious Exhibits—who have charge of the Hall of Religion, Century of Progress), presiding as Honorary Chairman of the Chicago Committee of Two Hundred. (In Mr. Dixon's absence, Mr. Charles Frederick Weller, General Executive, Presided.)

This Anniversary (August 27) of the Kellogg-Briand Peace Pact celebrated by presenting to the Hon. Frank B. Kellogg a Bronze Plaque and an Address commemorating the Kellogg-Briand Peace Pact and proposing a resolution that August 27 become hereafter, International Peace Day to be celebrated throughout the world. (The Address and Resolution were presented by Prof. Chas. S. Braden, Chairman of the Chicago Executive Committee.)

Representatives of Many Faiths, Races and Countries,

In picturesque Ceremonial Costumes, gave brief greetings. The following were included:

BISHOP NAKAYAMA, Patriarch of the Tenriko Church, Shinto, of Japan. (Translated by Prof. H. Kishimoto.)

VIDYA-VIBHUSHANA PANDIT DR. SHYAMA SHANKAR of India and Geneva, representing Hinduism.

DJU, SHWEN-CHING of China, for Confucianism.

DR. BHAGAT SINGH THIND, of India, for the Sikh Religion.

DR. MANECK ANGLESA, M.A., Ph.D., of Bombay, India, representing Zoroastrianism.

BISHOP KENJU MASUYAMA, Buddhist, from Japan. (Translated by Rev. Terakawa.)

MR. CHAMPAI RAI JAIN, of India, for the Jain religion.

PANDIT AYODHYA FRASAD, R.A., of India, representing the Arya Samaj of Bombay.

SUHI MUTIUR RAHMAN BENGALIE, of India, for Islam, read a Cabled Message from His Holiness Mirza Bashir-ud-Din Mahmud Ahmed, Khalifa-tul-Masih II. Head of the Ahmadiyya Movement in Islam, Qadian, India.

DR. K. V. MULBAGALA, of India, represented His Holiness Jagadguru Shri Shankaracharya, Head of the Hindu Seat (ranking as an independent State) established 1,100 years ago.

RABBI ABRAHAM NOWAK, of The Temple on the Heights, Cleveland, Ohio, and Rabbi Jacob Singer, of Temple Mizpah, Chicago, responded for Judaism.

THE REV. WM. FRANKLIN SLADE, D.D., of the South Congregational Church, spoke for Christianity.

MRS. MARY CHURCH TERRELL, of Washington, D. C., called to represent Christian Colored Woman, had left before her turn came.

RT. REV. CALLISTOS, Bishop of San Francisco, of the Greek Orthodox Church, was present but not called because of the lateness of the hour.

DUKE KWESI KUNTU, of the Gold Coast, West Africa, representing the Ashanti religion, was introduced.

RAJAH JAI PRITHVI BAHADUR SINGH, a Prince of Nepal, closed the program with a greeting to All Religions — after which a Peace Song, written by Rajah Singh, was sung by Emory Darcy.

MESSAGES WERE RECEIVED FROM PROMINENT MEN, INCLUDING —

MR. ARTHUR HENDERSON (British President of the Disarmament Conference).

ROMAIN ROLLAND (of France and Switzerland).

MAHATMA GANDHI (of India).

SIR OLIVER LODGE (of England).

SIR WILFRED GRENfell (of Labrador).

PROF. RUDOLF OTTO (of Germany).

MONDAY AUG. 28

10:00 A. M.

(In the Mirror Room, Hotel Morrison)

MME. RUKMINI ARUNDALE of Adyar, India.

PROF. ROBERTO BRENES-MESEN of Costa Rica, Prof. of Romantic Languages, Northwestern Univ., Evanston, Ill.

HON. GIUSEPPE CASTRUCCIO, of Italy. Italian Consul General, Chicago.
Doctor of Chemistry, Royal Univ. of Genoa.

3:00 P. M.

REV. TANSAI TERAKAWA, of Japan, Representing the West Hongwenji, as a Delegate from the Buddhist Mission of No. America.

RAJA JAI PRITHVI BAHADUR SINGH, of Jay Bhavan, Bangalore, So. India, a Prince of Nepal (only independent State in India).

RABBI ABRAHAM NOWAK, of The Temple on the Heights, Cleveland Heights, Ohio. Executive Chairman of Cleveland's Fellowship of Faiths.

"India, Her Past Contribution and Present Potential Power for World Progress."

"Inter-American Unity — Spiritual and Economic."

"The Right Path."

"A Congratulation Offered to the World Fellowship of Faiths by The Federation of Buddhist Schools of Japan."

"How My Faith Helps to Solve the World's Problems."

"A New Gateway to Peace."

8:00 P. M.

DR. MANECK K. ANKLESARIA, B.C.S., M.A., Ph.D., of Bombay, India. Parsae, Zoroastrian.

BISHOP K. MASUYAMA, Representative of Federation of Buddhist Schools in Japan.

REV. HAROLD M. KINGSLEY, Congregational Minister since 1911. Formerly Supt. Am. Missionary Ass'n. work in Okla., Tex., Ala., Tenn. and Fla.

TUESDAY, AUG. 29

10:00 A. M.

REV. PERCIVAL H. BARKER, Minister of Lafayette Ave. Presbyterian Church, Buffalo, N. Y.

RABBI JOSEPH I. BARON, Congregation Emmanu-El B'ne Jeshurun, Milwaukee, Wis.

REV. AHVA J. C. BOND of the Seventh Day Baptist General Conference.

8:00 P. M.

DR. ALBERT C. DIEFFENBACH, D.D., Editor of Religion, of the Boston Transcript, Boston, Mass.

REV. YOSHIKI FUKUDA of Japan. Representing Konkokyo Sect.

HON. BRIGHAM H. ROBERTS, President of the First Council of the Seventy of the Mormon Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah.

VIDYA-VIBHUSHANA FANDIT DR. SHYAMA SHANKAR of India and Geneva.

WEDNESDAY, AUG. 30

10:00 A. M.

REV. E. LAROY DAKIN, D.D. First Baptist Church, Milwaukee, Wis.

MR. CHAMPAT RAI JAIN, a Leader of the Jain Faith, India and England.

8:00 P. M.

THE RT. REV. CHARLES HAMPTON, Bishop Auxiliary of the Liberal Catholic Church, Provincial Headquarters, Los Angeles, Calif.

REV. S. NAKAYAMA, the Patriarch of the Tenrikyo Church (Shinto) of Tokyo, Japan.

PANDIT AYODHYA PRASAD, B.A., delegated by the Arya Samaj, Bombay. Vedic research scholar who presided over All-India Baha'i Conference in Calcutta.

MRS. MARY CHURCH TERRELL of Washington, D. C.

THURSDAY, AUG. 31

(In the Mirror Room, Hotel Morrison)

10:00 A. M.

REV. HUGH S. MACKENZIE, Minister of Morgan Park Congregational Church, Chicago.

PRES. FRANK E. MOSSMAN, D.D. of Southwestern College, Winfield, Kansas. Member, Gen'l. Conference M.E. Church seven times.

3:00 P. M.

DR. FRANCIS J. ONDERDONK, Univ. of Michigan, College of Architecture.

K. V. MULBAGALA, F.D.M.M., (Banares) M.B.I.M.A. and D.Sc., C.I.R.C., F.R.E.S. (Lon.) official representative of his Holiness Jagadguru Shri Shankaracharya—Head of the Hindu Seat. (ranking as an independent State) established 1,100 years ago.

8:00 P. M.

RT. REV. GEORGE S. ARUNDALE, Theosophical Society, Adyar, India, Bishop, Liberal Catholic Church, Australia.

DR. M. ANESAKI, Director Tokyo Imperial Univ. Library, Tokyo, Japan.

MR. LAURENCE C. JONES, Founder and President of Piney Woods School, Piney Woods, Miss.

FRIDAY, SEPT. 1

10:00 A. M.

REV. NORMAN B. BARR, Olivet Institute, Chicago.

MR. CHAMPAT RAI JAIN, a Leader of the Jain Faith, India and England.

RABBI CHARLES E. SHULMAN, Rabbi of the North Shore Congregation Israel, Glencoe, Ill.

8:00 P. M.

DR. MANLY P. HALL, Manly Hall Publications, Los Angeles, Calif.

HON. CHAUDRY ZAFARULLAH KAHN, B.C., LL.B., M.L.C., Bar-at-Law, Punjab, India. Pres., All-India Moslem League.

MR. KAKUJI OTSUBO of the Konkokyo faith, Japan.

RAJA JAI PRITHVI BAHADUR SINGH, of Jay Bhaven, Bangalore, So. India. Son-in-law of Maharaja Sham Sher Jung Bhadr, former Prime Minister of Nepal. Founder of the Humanistic Club.

"The New-Daal in Religion."

"A Message of Felicitation Offered to the World Fellowship of Faiths by The West Hongwanji Sect of Buddhism in Japan and America."

"Darker Racas and a Christian World Order."

"The Firm I Represent."

"Peace and Brotherhood."

"The Contribution of My Faith to the Building of a New Civilization."

"The College Fraternity and Universal Brotherhood."

"Peace of the Pacific Through Co-operation of the World's Religions."

"The Standard of Peace."

"The Problem of International Peace."

"How Faiths, in Fellowship, Can Save Civilization."

"Ahimsa—A Key to World Peace."

"RELIGIOUS STRIFE mocks WORLD PEACE."

"Tenriko, a new Shinto movement and its teachings."

"Towards Universal Peace through Asia's Arya Samaj."

"Solving the Colored Woman's Problem."

"Is War Inevitable?"

"Racial and Religious Persecutions — How Prevent Them?"

"Making Mankind One with Motion Pictures." (Illustrated.)

"The Western Need of Yogi Culture for the Solution of the Present Problems and for Self-Development."

"Theosophy, Its Light on Living Today."

"Knowledge Versus Faith in Modern Civilization."

"The Spirit of Interracial Good Will."

"The Eternal, Universal and Inescapable Government."

"Ideals for a New World Order."

"How Expand Patriotism into World Consciousness?"

"How Man May Master Fate."

"ISLAM Promoting World Unity, Peace and Progress."

"The Present Situation of the World and the Holy Work of Konkokyo."

"Death — What Follows It According to My Faith?"

**SATURDAY, SEPT. 2
10:00 A. M.**

PRES. R. R. WRIGHT, JR. Wilberforce University, Wilberforce, Ohio.

"World Fellowships of Faith Overcoming Racial and Religious Prejudices."

8:00 P. M.

MIRZA AHMAD SOHRAB, of Persia. Secretary and Interpreter of Abdul Baha for eight years, and at present Director of The New History Society.

"The United States of the World as Conceived by Baha-U-Llah."

DR. HERMAN NEANDER, Rector of Estuna, Sweden.

"The Necessity of Cooperation Between Religions."

FRANK L. RILEY, M. D. Studin of Philosophy, Los Angeles, Calif. Author of "The Bible of Bibles." Lecturer. Psychoanalyst.

"How Faiths, In Fellowship, Can Save Civilization."

PRESIDENT R. R. WRIGHT of Wilberforce University, Wilberforce, Ohio.

"Religions, in Fellowship, are the Only Adequate Means of Preventing Racial and Religious Persecutions."

SUNDAY, SEPT. 3

3:00 P. M.

MR. W. P. HAPGOOD, The Columbia Conserve Co. Indianapolis, Ind.

"Workers' Ownership and Participation in Management."

PROF. DR. HERBERT von BECKERATH, of Bonn, Germany. Delegated by the America Institute and the Authorities of Berlin.

"The Moral Basis of the Economic World Order."

8:00 P. M.

MRS. MARGARET SANGER, National Chairman, National Comm. on Federal Legislation for Birth Control, New York City.

"Women and the Future."

RABBI ABBA HILLEL SILVER, D.D., Litt. D., of The Temple, Cleveland, Ohio.

"Jew and Christian In the New Era."

DEAN ROSCOE POUND of Harvard Univ. Law School, Cambridge, Mass. Pres. Am. Ass'n. of Law Schools.

"Faith and Civilization".

MONDAY, SEPT. 4

3:00 P. M.

RABBI MORRIS M. FEUERLICHT, Indianapolis Hebrew Congregation, Ind.

"Religion and the Depression from a Jewish Standpoint."

REV. GEORGE ROWLAND DODSON, D.D. Church of the Unity, St. Louis, Mo.

"Critical Optimism."

DR. WALTER EDWIN PECK, Director of Research of the Ethicopolitan (ETHICS x ECONOMICS x POLITICS) Foundation of World Peace Ways.

"World Peaceways."

8:00 P. M.

DR. LYNN HAROLD HOUGH, Th. D., Litt. D., LL. D. Professor of Homiletics and Comprehensive Scholarship, Drew University, Madison, N. J.

"Discipline and Freedom."

MRS. MARY HANFORD FORD, Baha'i Speaker in England, Ireland, Switzerland, America and other Countries.

"Unity, Spiritual and Economic, from the Point of View of the Baha'i Teaching."

MR. BRIGHAM H. ROBERTS, Pres. of the First Council of the Seventy of the Mormon Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah.

"Economics of the New Age."

TUESDAY, SEPT. 5

3:00 P. M.

MR. KARL BORDERS, Executive Sec'y., Chicago Chapter, League for Industrial Democracy.

"Unemployment and Poverty-Amidst-Plenty."

REV. MISAKI SHIMADZU of Japan. Delegate from Japan's National Christian Conference.

"How Shall Japan Spiritualize Its Industries?"

DR. SUDHINDRA BOSE, of India. Dept. of Political Science, State Univ. of Iowa.

"New Nationalism of the East."

8:00 P. M.

HON. PHILIP F. LA FOLLETTE of Madison, Wis. Former Governor.

"Where Are We Going?"

DR. M. YUSUF KHAN, Delegated by His Holiness Mirza Bashir-ud-Din Mahmud Admad, Khalifa-tul-Masih II, Head of the Ahmadiyye Movement in Islam, Qadian, India.

"Overcoming Racial and Religious Prejudices."

RT. REV. NITTEN ISHIDA, of Japan, Bishop Missionary Extraordinary of The American Nihiren Mission, San Francisco, Cal., delegated by the Archbishop of the Nihiren Sect in Japan.

"MYO-HO-REN-KWE-KYO — the Essence of the Doctrine of Buddha."

WEDNESDAY, SEPT. 6

3:00 P. M.

DR. JOHN THOMPSON, D.D., Minister, First Methodist Episcopal Church — the "Chicago Temple".

"Progress Through Religion."

PROF. JAMES M. YARD, of Evanston, Ill.

"Youth and the Future."

8:00 P. M.

BISHOP WILLIAM MONTGOMERY BROWN, D.D. of Galion, Ohio.

"A New Faith for the New World." In two parts — (1) The New Faith from the View-Point of Science.

RT. REV. CALLISTOS, Bishop of San Francisco, of the Greek Orthodox Church.

"Youth and the Future."

PROF. EDWARD A. STEINER, of Czechoslovakia. Professor of Applied Christianity, Grinnell College, Iowa.

"Nationalism and Racial and Cultural Diversity."

DR. CLARENCE TRUE WILSON, of Washington, D. C. Sec'y. Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church.

"A Call to the Colors."

SATURDAY, SEPT. 16 (Continued)

3:00 P. M.

A Play "Flag of Peace" written by Regah Jai Prithvi Bahadur Singh, a Prince of Nepal, India, will be enacted by a group of competent players. The Prologue will be spoken by Rajah Singh.

8 P. M.

DR. MANLY P. HALL, of Menly Hall Publications, Los Angeles, Calif.

REV. FREDERICK B. FISHER, D.D., First Methodist Episcopal Church, Ann Arbor, Mich. Bishop M. E. Church, Calcutta, India, 1920-30.

MRS. MAX HEINDEL, Pres., Max Heindel Rose Cross Philosophies, International Headquarters, Oceanside, Calif.

DR. JOHN A. KINGSBURY, Sec'y., Milbank Memorial Fund, New York City.

"The Union of East and West."

"A Modern Philosophy of Life."

"The Evolution of Man and His Religion According to the Rosicrucians."

"The Soviets Challenge the World in Human Welfare Work."

SUNDAY, SEPT. 17

3 P. M.

BHAI MANILAL C. PAREKH, of Harmony House, Rejkot, Kathiawar, India. Author. Lecturer.

PRES. WILLIAM J. CAMPBELL, Southern Seminary Foundation, Vanderbilt University, Nashville, Tenn.

"India's Message to a Distracted World."

"How Can My Faith Help Realize World Unity?"

8:00 P. M.

SENATOR SMITH W. BROOKHART, of Washington, Iowa. Member, Farmers Union, Farm Bureau, Washington, D. C.

RABBI SAMUEL H. GOLDENSON, Ph.D. The Rodaf Shalom Congregation, Pittsburgh, Pa.

REV. FREDERICK B. FISHER, D.D. First Methodist Episcopal Church, Ann Arbor, Mich. Bishop M. E. Church, Calcutta, India, 1920-30.

"Genuine Economic Cooperation as a Remedy for all Depression."

"How to Think on Fellowship".

"Civilization and Revolt."

THURSDAY, SEPT 7

3:00 P. M.

DR. L. WARD BRIGHAM, D.D., Minister, St. Paul's on the Midway Universalist Church, Chicago.
 BISHOP WILLIAM MONTGOMERY BROWN, D.D. of Galion, Ohio.

"Man and the Machine Age."

"A New Faith for the New World." in two parts — (2) The New Faith from the View-point of Philosophy.
 "Intercultural Justice and Good Will."

DR. PHILIP ALLEN SWARTZ, D.D., Minister, First Congregational Church, LaGrange, Ill.

"The Union In Differences."

MISS MARY E. McDOWELL, Head Resident University of Chicago Settlement, Chicago.

8:00 P. M.

PROF. WILLIAM ERNEST HOCKING, Professor of Philosophy, Harvard University.

"Religion and the Alleged Passing of Liberalism."

DR. CARL D. THOMPSON, LL.D. Sec'y. The Public Ownership League of America. Editor, Public Ownership (monthly).

"Public Ownership the Way Out."

DR. WORTH M. TIPPY, Executive Secretary, Federal Council of the Churches of Christ in America. New York.

"The Stake of Religion in Motion Pictures."

FRIDAY, SEPT. 8.

3:00 P. M.

MR. HONG-KI KARL of Korea, Representing Chuntoism, a living religion, originated in Korea as a result of her recent social and religious conflict.

"Chuntoism."

PROF. ALBAN G. WIDGERY, M.A. Camb., Dept. of Philosophy, Duke University, Durham, No. Carolina.

"What Is Religion?"

RAJA JAI PRITHVI BAHADUR SINGH, of Jay Bhaven, Bangalore, So. India. A Prince of Nepal (only independent State in India).

"My Idea of God, How to Envisage God. How to Walk and Talk with God. How to Use God."

FRES. ALBERT BRITT, Knox College, Galesburg, Ill.

"The Religion of Youth."

8:00 P. M.

HON. DR. PERCY MacKAYE, of Ardan, North Carolina.

"The Faith of Poetry."

DEAN FREDERICK GRANT, Western Theological Seminary, Evanston, Ill.

"World Cooperation through Religion."

FRES. SILAS EVANS, D.D. of Ripon College, Ripon, Wis.

"Man and Machines."

SATURDAY, SEPT. 9

3:00 P. M.

PRES. IRVING MAURER, D.D., LL.D., of Beloit College, Beloit, Wis.

"The Religion of the American People."

REV. JAMES S. TODD, M. E. Leader, Jacksonville, Fla.

"Racial and Religious Persecution."

JUDGE WELIKO GRABLACHOFF, LL.D., Ph.D., D.Litt., of Bulgaria. Formerly Judge of the Superior Court of Sofia, Bulgaria. Representative of the Great White Brotherhood in Bulgaria.

"Universal Brotherhood and Its Aim."

8:00 P. M.

REV. JUNJO IZUMIDA, Chief Abbot of the Higashi of the Hongwanji Temple at Los Angeles, Cal. Representing the Shin-Sect of Buddhism in Japan.

"Saishim Ritsukoku."

MRS. CHARLOTTE PERKINS GILMAN, of Norwich Town, Conn.

"The Social Body and Soul."

MADAME ROSIKA SCHWIMMER, of New York City.

"World Citizenship for People Without Nationality."

SUNDAY, SEPT. 10

3:00 P. M.

BISHOP RALPH S. CUSHMAN, D.D., of the Methodist Episcopal Church, Denver, Colo.

"The Question of Religious Certainty."

PROF. JESSE H. HOLMES, Dept. of Philosophy, Swarthmore College, Swarthmore, Pa. Quaker.

"Faith and the Mountain."

MR. SYUD HOSSAIN, of India. Nationalist Moslem Leader. Journalist. Lecturer. A lineal descendant of the Prophet Mohammed.

"Gandhi and Hindu-Moslem Unity."

8:00 P. M.

SWAMI YOGANANDA, A.B. of India and America. Founder, Self-Realization Fellowship. (Yogoda Sat-sanga.)

"Reaffirming World Unity Through the Art of Living."

DR. EDWARD HOWARD GRIGGS, Croton-on-Hudson, N. Y.

"A Philosophy of Life for the Present Age."

MISS MURIEL LESTER, Social Worker, Kingsley Hall, Bow, East London, England. (Where Gandhi stayed 3 mos. during Indian Round Table Conference.)

"Mahatma Gandhi."

MONDAY, SEPT. 11

3:00 P. M.

BHAI MANILAL C. PAREKH, of Harmony House, Rajkot, Kethiawar, India. Author.

"India's Religious Culture and Non-Violence."

PRES. J. EMORY CLAPP, American Section, (Pt. Loma) The Theosophical Society, Boston, Mass.

"How Unify the World's Religions?"

MR. JAMES A. CRAIN, Secy. Board of Temperance and Social Welfare, Church of Christ, (Disciples) Indianapolis, Ind.

"The Kingdom of God, the Goal of Jesus."

RABBI FELIX A. LEVY, Emanuel Congregation, Chicago.

"The Difficulties of Liberalism."

8:00 P. M.

PRES. CHARLES FILLMORE, Unity School of Christianity, Kansas City, Mo.

"The Unity of Religion and Science."

MR. L. W. ROGERS, Past National President American Section, Theosophical Society, (Adyar, India).

"The Evolution of the Soul."

PROF. H. DOUGLAS WILD, Dept. of English, Rutgers University, New Brunswick, N. J.

"The Powers of Civic Service — A New Civilization in the Light of East and West."

TUESDAY, SEPT. 12
In the Mirror Room, Hotel Morrison
3:00 P. M.

- | | |
|--|---|
| MR. THERON GIBSON of Toronto, Canada. Honorary Pres. Upper Canada Bible Society. | "How Faiths, in Fellowship, May Save Civilization." |
| DEAN CURTIS W. REESE, Abraham Lincoln Centre, Chicago. | "Principles of a Planned World Order." |
| DR. PHILIP L. SEMAN, Gen'l. Director, Jewish Peoples Institute, Chicago, since 1913. | "Adult Education — or Where Are We Going?" |

8:00 P. M.

- | | |
|--|--|
| MR. HENRY STRONG HUNTINGTON, of Richbell Close, Scarsdale, Mass. | "The Effect of Nudism on Religion." |
| PRES. DANIEL W. MOREHOUSE, of Drake University, Des Moines, Iowa. Prof. of Physics and Astronomy since 1900. | "The Attitude of Youth Toward Religion." |
| REV. JOSEPH P. WHITWELL, Pres. of the National Spiritualist Ass'n. | "After Death — What? As Spiritualism Teaches." |

WEDNESDAY, SEPT. 13
3:00 P. M.

- | | |
|---|--|
| DR. FLETCHER S. BROCKMAN, LL.D. Sec'y. Comm. on the Promotion of Friendship between America and the Far East. | "A Fellowship of Faiths as a Basis for World Peace." |
| MR. CHAMPAT RAI JAIN, a Leader of the Jain Faith, India and England. | "How Can Man Conquer Fear?" |
| BISHOP ERNEST V. SHAYLER, Bishop of Nebraska. | "Are Our Privileges Our Perils or Our Powers?" |
| MRS. M. E. CADWALLADER, Editor of "The Progressive Thinker", Chicago. | "After Death — What?" |

8:00 P. M.

- | | |
|---|---|
| DR. F. HOMER CURTISS, B.S., M.D. Pres. of the Universal Religious Foundation, Inc., Washington, D. C. | "How Mysticism Solves Man's Problems." |
| MISS ELISABETH GILMAN, Director, Baltimore Open Forum. | "Non-Violence." |
| PRES. JULIAN MORGENTHAU, of The Hebrew Union College, Cincinnati, Ohio. | "Nationalism, Universalism and World Religion." |
| BISHOP REVERDY C. RANSOM, Third Episcopal District, A.M.E. Church, Wilberforce, Ohio. | "The Negro the Hope or Dispar of the Teachings of Jesus." |

THURSDAY, SEPT. 14
In the Mirror Room, Hotel Morrison
3:00 P. M.

- | | |
|---|--|
| DR. DOUGLAS HORTON, D.D. Minister of the United Church of Hyde Park, Congregational-Presbyterian. | "Religion as a Universal Imperative." |
| RAJA JAI PRITHVI BAHADUR SINGH, of Jay Bhavan Bangalore, So. India. A Prince of Nepal, (only independent State in India.) | "How Faiths and Religions May Help to Establish the Ideals for a New World Order." |
| MISS BARBARA YOUNG, of Lakewood, Ohio. | "Evangelism of Culture." |

8:00 P. M.

- | | |
|--|---|
| MISS MURIEL LESTER, Social Worker, Kingsley Hall, Bow, London, England. (Who entertained Gandhi for 3 mos., during Indian Round Table Conf'ce.) | "Starving in a World of Plenty." |
| REV. FREDERICK B. FISHER, D.D. First Methodist Episcopal Church, Ann Arbor, Mich. Bishop M. E. Church, Calcutta, India, 1920-30. | "Ideals for a New World Order." |
| SUFI MUTIUR RAHMAN BENGALIEE, M.A. of India. Moslem-missionary. Delegated by His Holiness Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, Head of the Admediyya Movement in Islam, Qadian, India. | "Islam the Solution of World Problems." |
| DR. RAMON OSTOJA, of Los Angeles. A Polish Yogi of the Hindu Yogi. | "How May Man Master Fear?" |

FRIDAY, SEPT. 15
In the Mirror Room, Hotel Morrison
3:00 P. M.

- | | |
|---|---|
| DR. C. W. LUH, of Yenching University, Peiping, China. | "The Difference Between Confucianism and Christianity." |
| MRS. CHARLES E. SHULMAN, wife of the Rabbi of North Shore Congregation Israel, Glencoe, Illinois. | "Ideals for a New World Order." |
| DR. T. KHANDWALA of India. Delegated by the Bombay Prarthana Samaj and the Sadharana Samaj of Calcutta. | "Brahme Samaj and Its Achievements in the Life of the World." |
| REV. THOMAS GRIMSHAW, Vice Pres. of the National Spiritualist Ass'n. Columbus, Ohio. | "How Knowledge of Human Survival will help Save Civilization'." |

8:00 P. M.

- | | |
|--|---|
| MR. THEODORE HELINE, Editorial Dept., Rosicrucian Fellowship, Oran- side, Cal. | "A Reawakened Christianity." |
| DR. JABEZ T. SUNDERLAND, Author, "India in Bondage" and many other books. | "India in Bondage." |
| DR. PRESTON BRADLEY, Pastor of the Peoples' Church, Chicago. | "Ideals for a New World Order'." |
| MR. CHAMPAT RAI JAIN, a Leader of the Jain Faith, India and England. | "The Nod of the Jaina Doctrine in the World of Today'." |

SATURDAY, SEPT. 16
10:00 A. M.

- | | |
|--|--|
| REV. STANTON LAUTENSCHLAGER, of Chealoo University, Tsinan, Shantung, China. | "The Good Will Seminar Trip of Chinese Students to Japan." |
| REV. ALBERT R. VAIL, Ph.D. Writer on Comparative Religions, Lecturer and Editor. | "The Underlying and Eternal Unity of the Great World Religions." |
| MR. BENJAMIN C. MARSH, Executive Socy., The Peoples' Lobby, Wash- ington, D. C. | "Poverty-Amidst-Plenty." |
| RABBI HERMAN ROSENWASSER of the Temple of Good Will, San Fran- cisco, Cal. | "De-Coded Religion for Individual and Collective Recovery'." |

Continuing the great traditions of the World Parliament of Religions
at Chicago's first World's Fair, 1893

WORLD FELLOWSHIP OF FAITHS

A greater Parliament of Religions
during Chicago's second World's Fair
June to November, 1933

Purpose: "To unite the Inspiration of ALL FAITHS—
—upon the Solution of man's PRESENT PROBLEMS."

Throughout the time of the Chicago World's Fair (June 1 to November 1) occasional presentations of the World Fellowship of Faiths will be organized as appropriate speakers become available. During three weeks, August 27 to September 17, the World Fellowship of Faiths will reach its climax in daily sessions of national and international representatives of the Faiths of all the World.

Officers of the

NATIONAL COMMITTEE OF THREE HUNDRED

Honorary Presidents: MISS JANE ADDAMS, and former President HERBERT HOOVER

Vice-Presidents: HON. NEWTON D. BAKER, PROF. JOHN DEWEY,
PRESIDENT GLENN FRANK, DR. JOHN A. LAPP, DR. R. A. MILLIKAN,
MAYOR FRANK MURPHY, MR. CHESTER H. ROWELL, MISS MARY E. WOOLLEY

Chairmen: BISHOP FRANCIS J. McCONNELL

Vice-Chairmen: RABBI STEPHEN S. WISE, PROF. E. R. A. SELIGMAN,
MR. PATRICK HENRY CALLAHAN

Chairmen and two Vice-Chairmen of Chicago's Committee of Two Hundred:
DR. ERNEST FREMONT TITTLE, DR. PRESTON BRADLEY, DR. ALBERT BUCKNER COE.

Executive Committee Chairmen: MR. WM. H. SHORT, New York;
PROF. CHAS. S. BRADEN, Chicago; SIR FRANCIS YOUNGHUSBAND,
London, England; VIDYA-VIBHUSHANA PANDIT DR. SHYAMA SHAN-KAR,
Benares, India

Executive Committee Secretaries: PROF. WM. H. BRIDGE, New York;
REV. EDMUND W. SHEEHAN, Chicago

Treasurer: MR. LOUIS A. BOWMAN, National Builders Bank, Chicago.
Chicago Auditor: MR. L. L. PUTNAM, C.P.A.

General Executives: MR. KEDARNATH DAS GUPTA, MR. CHARLES FREDERICK WELLER

MEMBERSHIP CERTIFICATES are issued to individuals and to Delegated Representatives of Organizations who contribute Not Less than \$5.00. This Certificate admits Bearer (it is transferable) to the Reserved Section Seats at All Public Meetings for Five Months, June to November, 1933. (Good until Ten Minutes before the Meeting Begins — when All Unoccupied Seats are Opened to Anyone.) Also entitles bearer to Vote.

A NEW SPIRITUAL DYNAMIC competent to master and reform the world—
that is what The WORLD FELLOWSHIP OF FAITHS hopes to help mankind to
develop.

Headquarters, June to November, 1933

HOTEL MORRISON, CHICAGO

Mezzanine Floor

Telephone: Franklin 9600

Problems for the Fellowship of Faith at Chicago

WHEN the head of the Orthodox Hindu makes his scheduled address in Chicago this summer he will before him probably the greatest parliament of religions ever held. For him it will mean the breaking of another precedent, which has stood for more than a thousand years. Never before has the head of an orthodox Hindu sect left India. With him will come twenty Hindu priests, all dressed in flowing robes of white, carrying with them the implements of their rites, for even in this alien land there must be no neglect in observing the religious ceremonies obligatory on the Hindu.

This dark-skinned emissary from an ancient shrine is Jagadguru Shri Shankaracharya, Dr. Kurtakoti, chief of the Vedantist Hindus, who holds spiritual sway over 200,000,000 people. He will speak to the Fellowship of Faiths, in which 102 creeds, religions and faiths will be represented. Here will gather through the summer Christian and Jew, Catholic and Protestant, Moslem and Buddhist, Brahman and Humanist, Sikh and Jain, and members of others of the faiths which engage men's religious and speculative interest. The largest gathering is expected when Dr. Kurtakoti delivers his message from the land that has cradled so many creeds.

The Fellowship of Faiths, to be held in connection with the Century of Progress, is similar to the Parliament of Religions which was one of the events of the Chicago World's Fair of 1893. Bishop Francis J. McConnell, head of the New York Area of the Methodist Episcopal Church, is national chairman of the parliament, and he announces that many speakers, including representatives of the major faiths, have accepted his invitation to take the platform.

Many Topics Scheduled

In occasional meetings through the five months from June to November and in daily sessions during the three culminating convention weeks, August 27-September 17, the speakers will address themselves to the problems of "Poverty Amidst Plenty," "Unemployment," "Religious Persecution," "Youth and the Future," "Men and Machines," "Fear," "Disarmament," "War."

The initial ceremonies of the conference were held on a Sunday in the middle of June in the New England Church in Chicago. Kadarnath Das Gupta, of India, general executive of the Fellowship, chanted in Sanskrit an ancient invocation from the Rig Veda, and addresses were made by Dr. Frederick J. Libby of Washington, D. C., Maud Ballington Booth of the Volunteers of America, Col. Patrick J. Callahan of Louisville, Prohibition advocate and vice-chairman of the Fellowship, and Rabbi William H. Fineshriber of Philadelphia.

Onto the ground broken by these will come His Highness Maharaja Gaekwar of Baroda, Sadhu Vaswami (liberal Hindu), Raja Jai Prithvi Bahadur Singh (Humanist), K. Natarajan (Bramo Samaj), Sir Zakir Husain (Moslem), Dr. Pardamen

Singh Grewal (Sikh), Charmat Rai Jain (Jain) Bramachari Devapriya Walisinha (Buddhist). Others include Senator Arthur Capper, Gov. Gifford Pinchot, Prof. John Dewey, Bishop James E. Freeman, Edward H. Griggs, the Rev. John Haynes Holmes, Rabbi Stephen S. Wise, Mrs. Percy V. Pennybacker, Justice Florence Allen, Ambassador Sao-ke Sze, Bishop Frederick B. Fisher, Roscoe Pound and Rufus Jones.

Recalling the Parliament of Religions of forty years ago, Bishop McConnell says the Fellowship of Faiths differs from that in two vital ways which correspond to the progress of world thought during that passage of time.

"The first difference," he says, "is that, instead of a competitive parade of rival religions, all faiths will be challenged to manifest or apply their religion by helping to solve the urgent problems which impede man's progress. The second difference is that the word 'faiths' is understood to include, not only all religions, but all types of spiritual consciousness or conviction which are determining the actual lives of significant groups of people. Educational, philanthropic, social, economic, national and political 'faiths' will thus be included. The effort is to help mankind to develop a new spiritual dynamic, competent to master and reform the world."

Offices of Fellowship

Honorary presidents of the Fellowship are former President Hoover and Miss Jane Addams. The eight national vice-presidents are Newton D. Baker, Prof. John Dewey, Glenn Frank, president of Wisconsin University, John A. Lapp, R. A. Millikan, the famous scientist; Frank Murphy, former Mayor of Detroit and now Governor-General of the Philippines; Chester H. Rowell, and Mary E. Woolley, president of Mount Holyoke College. Rabbi Wise, Colonel Callahan and Prof. E. R. A. Seligman of Columbia University are the three national vice-chairmen.

The Hindu leader who breaks a precedent to come here to help combat prejudice is said to hold liberal views. He was educated in Berlin, where he obtained his doctorate in philosophy. He is now leading a movement of historical research into the backgrounds of the Hindu religion. Models are being constructed of places in the Himalayas where the ancient Aryan epic says the gods of the faith used to dwell.

Recently, it is said, an old hermitage was located in the mountains, marking exactly the scene where one of the ancient sagas had its beginning. This habit of inquiry Dr. Kurtakoti will bring with him as part of his spiritual baggage.



Wide World
Kadarnath
Das Gupta

Book will
h no more
own minds
Hitler and
ints." com-
New York
'bune.

is that the
thoroughly
d old stock
ributed far
Germany's
every field
ctual en-
the com-
of a group
rove Ger-
rdic' and
ic virtue.

at of politi-
ve deliber-
over, what
s prejudice
santry and

oss misrep-
l grudge as
g of democ-
militaristic
considera-
y comes in.
ly occurred.
cidental to
were fore-
cerely de-

the anti-
were petty
which the
eliminate
at a stroke

entitled to

drals

r Cathedral
d the foun-
1 Cathedral
pleted, the
the largest
t the same
e plans call
seating of
wnlow Hill,
hole of the
Vales.

n its green
was here,"
e Normans
elts, Anglo-
ide by side.
of the Plan-
orious' days

Ervine. "are
to the tired
bedral, firm
years, yet
."

Madras Delegation
A Statement by some Members of the Meeting.

December 28, 1938.

- : -

We recognise with deep gratitude the Christian fellowship and brotherly open-mindedness we have experienced in this Conference, and we state with thankfulness that we are one in Christ our Lord and in the faith in the Church as His Body. Amidst the unrest and powerful changes of our time we feel ourselves strengthened in faith, inspired in love, confirmed in hope, so that we are ready to co-operate in facing all the outstanding problems we dealt with during these weeks at Tambaram. But we are bound by conscience to point to some vital principles of the Gospel, which must be emphasized in contrast with certain passages in the reports of some sections.

In the Apostles' Creed, we all confess together that Christ will come again to judge the living and the dead. In spite of the changes, which have taken place in the aspect of the world and history since the days of the Apostles, we believe according to the scriptures that through a creative act of God His Kingdom will be consummated in the final establishment of a New Heaven and a New Earth. Christ has conquered for us sin and death and overcome the world, so that we share with Him His Eternal Life. But at the same time this our new life is hid with Christ in God. Sin, death and Satan are still powers of reality in our world, and we live as citizens of two different orders, until Christ Himself will appear in power and glory to transform the whole structure of this world into His Kingdom of Righteousness and Victory.

We are convinced that only this eschatological attitude can prevent the Church from becoming secularized. On this Biblical basis we have to make the following three statements :-

1. For this period of transition between Christ's resurrection and His Second Advent there are distinct orders which God has established and which are eternally valid: the sexes with their perpetual relation of attraction and repulsion, the structure of family and clan, nations with their different forms of government, races with their special gifts. In spite of God's love to all human beings, which does not respect persons, and the reality of the oneness of all who believe in Christ we have to recognise the validity of these orders with their variety of gifts and tasks. Therefore, we are not allowed to dissolve these orders of sex and family, nation and race. Because communism in its basic faith denies these orders, we cannot but see it as rebellion against God. Therefore, we are unable to agree in this respect with the statement of section 1. The same reasons lead us to disagree with some trends of the statement of Section 13.

2. In the light of God's redemptive act in the Cross of Christ, we realise that all religious groping in the non-Christian world is a most earnest attempt of the human spirit to redeem itself from guilt and death. In spite of the fact that God has not left Himself without witness, we must state that at the same time the human spirit gropes to find God and comes under the influence of demonic powers in making its own gods and its own attempts at self-redemption. Therefore, turning to Christ does not mean an evolutionary fulfilment but a radical breaking with the bonds of one's religious past. Through His judgment Christ offers His Grace and meets the deepest longing of souls.

3. The Church of Christ being an interim-body between the times of God, Who has sent the Saviour and will send Him again, is moving forward into this world to proclaim the redeeming message, that our sins are forgiven in Christ and we are saved by faith in hope. The Holy Spirit creates in this body the love of Christ, so that it is witnessing by word and deed in real brotherhood and sacrificial service for the sake of the mankind.

It cannot pass by the sufferings of the world, it is bound to comfort and heal the sick and down-trodden, to help and strengthen the poor and heavy laden, to fight against injustice and social evils, to awaken the consciences of nations and mankind and so to be the light and the salt of the world. But being between the times the Church has not to bring into force a social programme for a renewed world-order or even a Christian state. It cannot redeem the world from all inherent evils, but it serves and spends it elf in promoting all good works in obedience to its God-given call. Expectation of the coming Lord and His Judgment means that the Church is always at work, responsive to the tasks God offers daily, highly active in witnessing by word and deed, and so proclaiming the Lord's death till He comes.

ESV

ence already represents all the Methodism (American) which exists in its territory. The next Central Conference might be justified in deciding that postponement on such grounds would be a thwarting of its will in a matter where it is already autonomous, which concerns itself alone, and in no way effects the status of the united Methodism outside of its own regional jurisdiction.

A third member who opposed union by his vote, put forward a proposal for federation both in the sub-committee and in the Council. His grounds were that union in some form is right and that he for one would not want to be found opposing it. He, therefore, favoured federation as an alternative by which, he felt, a measure of unity could be secured without surrendering altogether the Methodist identity. But the Council decided that the Central Conference's clear call for "union" placed this question outside of our responsibility. Federation is not union. It may be a step toward union but it is also a way of avoiding union or the necessity for union. Only one member was willing to admit that he was against the union or could be said to have stood against the union. But, in any event the vote was for or against a plan of union, not against union as desirable and proper.

I think it should be made clear that this union is not still an issue to be decided. If the word 'final' is used in the sense of 'decisive', then the final action was that by the Central Conference nearly three years ago. If it be used in the sense of 'ultimate' then the Executive Board has the final action. But the fact is that neither the Council nor Executive Board had authority in this matter except as they received it from the Central Conference. To the Council was delegated the authority to approve a plan; to the Executive Board was delegated the authority to carry through to completion the plan which the Council should approve. It has taken nearly three years for the Council to act on the authority given it. I do not think there can be any suspicion of undue haste.

The Council of Christian Education, in voting as it did, was merely carrying out its work, as assigned to it by the act of union. The Executive Board is instructed by the same act of union to "complete" the union in accordance with the plan which the Council of Christian Education and the Council of the Christian Endeavour Union approve. Clearly, then, two steps remain, and these by way of details in carrying out the union already called for by the Central Conference and already approved by the Council of Christian Education. These are, first, the formal acceptance, by the Council of the Christian Endeavour Union, of the proposal to unite on their basis of union; and second, the formal act of completion of the union, final, of course, in the sense of ultimate, by the Executive Board of the Central Conference.

The First Indian Methodist Bishop

G. J. SHAW.

There is a new thing in the Bareilly Methodist Episcopal Church. As you enter the vestibule you see a big stone tablet embedded on the right hand wall. To some extent it can be called a memorial stone, but it will be more correct to describe it as a kind of historical stone. It tries to perpetuate the memory of the pioneers in the history of the Methodist Episcopal Church in North India. As one reads that tablet one comes across the name of Reverend Jashwant Rao Chitambar with the information that he is the first Indian to be elected bishop of the Methodist Episcopal Church in Southern Asia. This statement gave rise in my mind to some musings and I wish to share them with those who will go as delegates to the ensuing Central Conference in Hyderabad.

What does the word "first" denote any way? Does it not refer to something that is before all others in time, to something that precedes all others in serial order? "First" can have meaning only when there are others to come after it, not otherwise. Supposing there should be none to come after, then it will be more accurate to say that the Rev. J. R. Chitambar was the *only* Indian bishop of the M. E. Church in Southern Asia. In that case I shall suggest that those who put that tablet in the Bareilly Church will see to it that necessary alterations be made in it. Our Anglican brethren can reasonably claim the word "first" as referring to Bishop Azariah, because two other Indian bishops have followed him. I am referring to Bishops Bannerjee and Tarafdar. Can we Methodists glory in that word "first" on that tablet in Bareilly if we just stop with that "first" and have no other Indian bishops to come after it? Should we decide to do this, then Bishop Chitambar becomes not so much as our "first" Indian bishop as an Indian episcopal curio. For a thing that is unique of its kind is indeed a curio.

My contention is that that word "first" on that tablet is prophetic. Whoever was responsible for putting that word there took a long view and saw with the eye of faith a long line of worthy Indian men become Indian bishops. I regret that there is a hesitation in some quarters to elect another Indian bishop. One wonders what this could be attributed to. Our "first" Indian bishop has, as a bishop, proved either a failure or a success. If you examine his record as bishop that is the only conclusion you can come to—he has either failed as an Indian bishop, or he has succeeded. Supposing he has succeeded. Then what objection can there be to continue the line and elect another Indian bishop? Even supposing the ideal had not been attained, is that not a very strong argument for continuing the order and giving the future a chance to show what we can do.

I plead for the election of an Indian bishop at the next Central Conference. Justify your word "first"; have faith, have hope, above all have courage to elect again others, and you will not be disappointed.

The Christian Message in a Non-Christian World

DR. J. J. LUCAS.

The four hundred and fifty Christian men and women who are to gather from many nations at Tambaram during the coming December are studying many pamphlets and even large books, that they may come prepared to send out to the Church answers to questions—among them an answer to such questions as the one at the head of this paper. I shrink far deeper than this pen can tell from seeming to rush in with an answer. But it may not be out of place for me as a missionary sent out by the Presbyterian Church through its Board of Foreign Missions in the U. S. A., to what is now known as the North India Presbyterian Mission, my first missionary home in Allahabad,—that was near the close of the year 1870, my work largely within the United Provinces all those years—to give an answer to this question. That answer did not come during those earlier years of my missionary life, but at intervals, sometimes of years.

We read in the first chapter of the Acts of the Apostles, that there were about an hundred and twenty men and women, among them the mother of Jesus and other women, and also his brethren, uniting in prayer and supplication, as commanded by Christ to their leaders, until the promise of the father should be fulfilled to them. They were not told how long they were to wait, but until that promise was fulfilled they were to tarry in Jerusalem. And they waited and waited, until, losing patience, they cast lots to interpret the word and will of God to them. They were not yet prepared. That preparation may have included the following essentials:

When they thought of how often they had failed him during the years they were with him—a hundred such memories would come back to mind, a few of them recorded by themselves. The mother of John and James may have been among the one hundred and twenty. The eleven leaders of the hundred and twenty would remember how they sat at the last Passover supper with him, he with unwashed feet, and they neglecting that opportunity given to serve him. They would remember that even after he was risen from the dead, he prepared a meal for them when after a night of toil they had caught nothing, and after they had eaten, restored Peter before them all. Yes, they were penitent, broken-hearted men. That was their first preparation during those ten days, and the second was not unlike it. They had ambitions as to who should be the greatest among them. They must now have a new love for one another—that standard his love for each of them. That standard they would reach up toward but never reach, the Holy Spirit ever revealing the holiness of God afresh as he did to Isaiah and Job. And yet another preparation was needed. The Word of God must become a new Book to them; they must gather manna from it day by day—its word still proceeding out of the mouth of God, if they have ears to hear. And now comes the fourth preparation essential—"These all continued with one accord in prayer and supplication."

And thus they were prepared; the ten days have come to an end, and "the day of Pentecost had fully come." Yes, says the writer, "fully come,"—for which the Holy Spirit had been preparing them, some of them during many years. For the Apostle John tells us in the seventh chapter of his Gospel that "neither did his brethren believe on him." And now at last his prayers for them during all the years in Nazareth are to be answered.

A few years ago I opened a Christian paper published in America, and my eye caught the headlines of an article, "The Next Step, by R. E. Speer." Had not Dr. Robert E. Speer been our Missionary Secretary and Pastor for forty years, and could I not but eagerly look for his answer? Nor was I disappointed, for this was his answer—the next step is back to the Scriptures. That was the next step for Saul of Tarsus? What, not yet prepared to preach or teach or write or spread the Gospel message in a non-Christian world, whether in Asia or Europe? No, Saul; go for three years into Arabia and spend them in the study of the Scriptures; and there, as Dr. Alexander Whyte has told us, he filled his ink-pot with the Epistle to the Galatians; yes, all of his thirteen epistles were filled out of that same ink-pot.

Sir Robertson Nicoll, in a tribute to his nearest friend, Dr. James Denney, prefacing a book of Dr. Denney's letters to him during twenty-five years, gives us a glimpse into the inner life of Dr. Denney—"He was reticent in describing his spiritual history, but I believe that his wife, who gave him the truest and most perfect companionship, led him into a more pronounced evangelical creed. It was she who induced him to read Spurgeon, whom he had been inclined to despise. He became an ardent admirer of the preacher and a very careful and sympathetic student of his sermons. It was Spurgeon perhaps as much as anyone who led him to the great decision of his life—the decision to preach the Atoning Death of the Lord Jesus Christ. This, as Dr. Moffatt has said, was all in all to him. Repent and was spent in making it everything to the Church."

We have been commemorating the hundredth anniversary of the birth of Dwight Moody, not only in America, but across the Atlantic as well. What was his message, whether in a Christian or non-Christian world. Surely the Gospel of God the Father and the Son as he found it in the Gospel of John 3:16, and as interpreted by Christ himself in the three verses preceding that verse. Mr. Moody saw the world in the

state of shipwrecked men and women, and he out with the life-bark to rescue them—God the Father and the Son and the Holy Spirit giving him his commission. Is that all? Oh no. Up and down through the great cities of the United States establishing Y. M. C. A. buildings to rescue our young men. Is that all? Oh no. Founding a Training School in Chicago for evangelists to go out with the Gospel message. Is that all? Oh no. Gathering the pastors and evangelists at Northfield, giving them the students from colleges to pour into their hearts the Gospel messages. Two of them were from Princeton, sons of our missionaries in India, John Forman and Robert Wilder. How it came about, other living may be able to discern and tell, but at Northfield, as Mr. Moody preached and prayed, the Volunteer Movement was born, with its great goal on its Standard—"The evangelization of the world in this generation;" and soon Robert Wilder and John Forman were among the colleges; and later came John Mott with Robert Wilder, down in a college in Tennessee, holding evangelistic meetings which bore fruit if my memory of these times serve me. In his tribute to dear John Forman (the privilege was given me of thirty years in the same Mission with him, here in the United Provinces), Dr. Robert Speer wrote of him:—"I owe to him more than to any one else my interest in the foreign missionary work and the complete upheaval of my life plans."

That was more than fifty years ago; and after the Edinburgh and the Jerusalem Conferences their successor is to meet at Tambaram to seek for the Christian message to be preached in a non-Christian world. Who can prepare them? Only he who prepared each one of the hundred and twenty who were told to wait in Jerusalem. And during those ten days of waiting they were prepared.

Union and Communion

There seems to be an unbridgeable cleavage of opinion between the Free Churchmen who urge the practice of inter-communion as a means of promoting union, and the High Churchmen who maintain that inter-communion to be of value can only come as a result of organic union. To the *Baptist Missionary Review*, it "gives one the feeling of being involved in a 'vicious circle.'" It quotes from an article by the Archbishop of York, whose address at Edinburgh deplored the failure of Christians to unite in the one most sacred form of worship in the Church, but at the same time maintained that his own Church must keep up the bars against inter-communion. The Archbishop says, "A purely spiritual unity is appropriately expressed by common prayers and hymns, but a sacrament, where an outer sign is indispensable, belongs to the complete life of the Church. If there is neither outward unity nor the intention to attain it, common participation in the sacrament loses all meaning." One cannot help feeling that the Archbishop is engaging in special pleading. The *Baptist Missionary Review* goes on to say that "it looks as though the Anglican sees magical values in the sacrament which are wholly beyond the Baptist ken and border to us upon superstition."—*United Church Review*.

The father of success is work. The mother of success is ambition. The oldest son is common sense. Some of the other boys are perseverance, honesty, thoroughness, foresight, enthusiasm and co-operation.

The oldest daughter is character. Some of her sisters are cheerfulness, loyalty, courtesy, care, economy, sincerity and harmony. The baby is opportunity.

Get acquainted with the old man and you will be able to get along pretty well with the rest of the family.—*Inland Link*.

Fellowship

The Monthly Bulletin of
The Canadian Conference of Christians and Jews

Vol. 1

TORONTO, SEPTEMBER-OCTOBER, 1940

Nos. 4-5

Gentle Storm-Troopers

In his fascinating book, "*The Storm-Breakers*", (Toronto: The Macmillan Company, 1940), Frederick T. Birchall, correspondent of the NEW YORK TIMES in Ottawa and formerly on its European staff, tells an incomparable story which reveals the mentality of the Storm-troopers. He says that once in a beer hall he met a leader of the storm troopers who told him many stories illustrating the spirit which animated his men. Mr. Birchall continues:

"It was all so interesting that I asked him to lunch to tell me more.

"So he came and told more stories until, toward the end, I asked how in view of all this comradeship he could excuse what was being done to the Jews.

"Ah!" said the leader, "now you have touched something. That we should have done this now is utterly inexcusable. I have often told our leaders so. Think of what the Jews in the professions have accomplished. Take the doctors. They have given us the Wasserman test, the Koch tubercular serum . . ."

"He retailed off a long list showing that he knew what he was talking about. Then he ended:

"If we had given them one year more, I am sure that they would have discovered for us a cure for cancer. And then we could have done it to them!" (Page 85).

United Religious Front

Some time ago, a certain united front (communists, socialists, trades and labor unionists, etc.) evoked just suspicion. Next we heard much talk of a *united front of the democracies*, but clever fascist propaganda, combined with an unseeing economic isolationism, made impossible the kind of unity which might easily have averted this war. All we got instead was the "axis". Today, we are seeking to create, and with no small chance of success, a *united American front*, partly to defend this hemisphere against the totalitarian dictators and partly to render the most effective aid to Britain in her heroic and magnificent defence of our way of life. Canadians are increasingly exultant in the contribution which her men in the army, navy and air forces are making, and confident of the power of a unified America to render even greater assistance.

But there is another type of united front which we should be forming today before it is too late. This is a *united religious front*. There can be no

doubt whatever that the Nazi government is inherently hostile to any form of religious faith that opposes, to its crude racialism and apotheosis of the nation, the verities of a faith in an Eternal God of gods and Universal Father of Mankind, and the moral obligation to be decent which a recognition of our common humanity imposes on all who hold such a faith. Judaism, Roman Catholicism and Protestantism are all "on the spot", and for any of them a Nazi victory might well mean "the end of end". A distinguished Catholic priest in Toronto, in a brilliant letter to one of the city papers, concludes his article thus:

"If Hitler wins, the Catholic Church in Europe will sit on the mourners' bench for the next three generations".

The large scale liquidation of Catholicism in Europe, especially in those countries where there is little expression of religious faith outside of the Catholic Church, would probably mean the liquidation of all moral and social ideas except those imposed by the Hitler-philosophy. But if the Catholic Church must go on the mourners' bench, it will have to move over and leave room, not only for the Evangelical Church of Germany but for most of the Protestant churches of Europe as well. The position of the organized Christian Church, both Catholic and Protestant, might well prove, not only in Europe but throughout the world, more or less untenable for a hundred years. And those who insist that the Jews will survive base their faith only on the promises and the experience of an irrepresible minority in two thousand years of history. Can we not form, at least on this continent, a spiritual united front against such totalitarian ideas and agents before it is too late?

The Jews of Germany were the first victims of this assault on religious freedom, and their sufferings and martyrdoms have been almost unbelievable. That such barbarism could take place in a so-called Christian Europe is something that the professional apologists will have a hard time to explain in the days to come. But it may be that *the blood of the martyrs is the seed of the synagogue*, and that persecution may not only lead to a new appreciation of religious faith by the Jewish people but also to a new realization that Judaism as a religion has not shot its bolt

but is still a reservoir and dynamic of faith.

The Jews, however, have not suffered alone, and the fellowship of suffering, if it is understood aright, should help to bridge the chasms that separate the faiths, and bind the destinies of both Jewish and Christian groups more closely together.

This is no time for one group or the other to lose contact with the rest, nor to retreat, prematurely and afraid, to the catacombs of confusion. Nor is there any profit in seeking some kind of armistice with the common enemy which may appear to safeguard, for the moment, its own immediate future. This enemy can never be trusted to keep his word. He will use any group for his own purposes, but stamp it out when he has no longer need of it and its destruction suits his own convenience.

Here, on this North American continent, there are approximately 145,000,000 people. Among them are 24,000,000 Catholics and 5,000,000 Jews. They have many important differences, but they are also the inheritors of a common tradition, and the fate of one group is interwoven with the fate of the other two. War breeds suspicion and hate, not alone in respect to the enemy without, but also in respect to the little-understood groups within. A wave of anti-Semitism today may be followed after the war by a revival of anti-Catholicism. Americans will especially remember how after the last war the Ku Klux Klan lumped together Jews, Catholics and Negroes in a common hate. It has happened before; it may happen again. A Catholic correspondent in Ontario writes:

"There is an old saying that the coin of anti-Semitism is struck on the reverse side "No Popery", and that when these fanatics have gone as far as they dare with their attacks on the Jews they will start on the Catholics - witness Hitler's Germany as an example of this".

Those who tried to combat the Ku Klux Klan in the United States after 1918 recognize the deep wisdom of these words.

Protestants or non-Catholic Christians need to remember that the fortunes of one form of Christianity are inevitably involved in the fortunes of another form. In the disintegration of Russian orthodoxy, whether it was corrupt or not, not Christianity alone but all religion suffered. Once the charge is bandied about again that "religion is the opiate of the people", little discrimination will be made between this or that form of religion. So too religion the world over would lose in the disintegration of Roman Catholicism in Europe or of Protestantism in Germany.

We are bound up in the bundle of life with one another. We have our differences, and some of these differences seem vital to us. Organic unity is out of the question. Even a federal union is too mechanistic to serve the needs of the hour and too difficult to evolve. But spiritual union is possible. Back of our differences are certain great common values. The sooner we begin to stress the elements in the Judaeo-Christian tradition which we hold in common and

keep our pet idiosyncrasies, however valid and psychologically adapted to our need, for private consumption, the better for us all. It may be that eventually we shall seek to discover the *least common multiple* of faith; then the true household of God will be attested by its works and by its spirit. In the immediate present, it is perhaps enough if we locate, or try to locate, the *highest common factor*.

A Jewish Army

Recently a despatch appeared in the Canadian press which insinuated that official sanction was being given the formation of a world Jewish army to fight on the side of Britain against Naziism. This despatch is regrettable in that it emanated from the "New Zionist Organization" which represents only a small fragment of the Jews and should not be confused with the Zionist organization. Jews living in the various countries at war with Germany have opposed the formation of a distinctly Jewish army for a number of reasons which might be summarized as follows:

1. Canadian Jews do not wish to be segregated but prefer to fight shoulder to shoulder with their fellow-citizens in their common struggle.

2. The governments of both England and Canada have gone on record as opposing any private or religious battalion.

3. While certain non-British units might be properly formed, consisting primarily of French, Czech or Polish legions, there is no reason in Canada for a similar "foreign" legion since the Canadian Jews are not "foreigners" but Canadians, and because there is no need for a separate Jewish organization due to language differences.

The following excerpt from the London (Eng.) Jewish Chronicle of August 30, 1940, indicates the official attitude of the British government toward the formation of a Jewish army:

When the Allied Force Bill was read for a second time before the House of Commons rose last week for the Summer Recess, several members expressed dissatisfaction that there was no provision for the raising of separate Jewish units. The Hon. R. D. Denman, Mr. Geoffrey Mander and Col. J. C. Wedgwood were among those who asked that the Jews should receive the same rights in this respect as the Poles, Norwegians, Belgians, Dutch, French and Czechoslovaks.

Sir Edward Grigg, replying for the War Office, gave the following explanation. "This Bill deals with governments that are Sovereign Governments, but the Jews have no Government of that kind. There is no Jewish Government or Jewish military code. Therefore, if the Jews are to play their part they must play it as part of some existing military organization. This is what I understand they wish to do. I have the utmost sympathy with their desire to play their part in winning the war, and I know how heart and soul they are behind the Allied cause, but they can only do that as units and as parts of some other national force."

Judaism and Christianity

By DR. JAMES PARKES

For most Christians the Old Testament is the story of man's discovery of God, and of God's revelation of Himself to man, and not simply a history of the Jews. The two ideas of progress and purpose which are found in it mark, not the division, but the union of Jewish history with that of the rest of world.

The cultures of Egypt, the Mediterranean and Mesopotamia met in Palestine, its borders carried the roads between them, and behind it lay the desert with its infinity. Here among the Jews grew the idea that the one God who gave them a moral code was the most important of all the gods they worshipped. They found that God's purpose and power was not governed by their own success or failure, and gradually realised that this was the only God there was, the only one for them to worship. Thus the ground was prepared for the next step in the evolution of religion, the universalism of God and its association with the conception of righteousness.

One of the most brilliant periods in the history of mankind was that from the appearance of Moses to the fall of Jerusalem. During this time vivid literary expression was given to the new ideas crowding one upon the other through the minds of the Prophets — the nature of God and of man, their relations, and the concept of human society; and from these were made new codes of law. But the rate of discovery was too fast for the ordinary man; for the most part he continued to worship according to custom, and did not know whether to admire, be alarmed, or indignant when he heard the new ideas expounded.

The truth which the prophets had preached and written about had not reached the common people: it was not that they doubted it, but, as it did not seem to apply to daily life, they could not understand it. The visions of the prophets required to be translated into the language of everyday life. To fulfil the need there arose a class of teachers and law-makers, codifiers and translators, who wrote and taught so that the ordinary man could understand. In this they succeeded far beyond their knowing; for it was they who made the worship of one God the religion of the people, destroyed idolatry, and explained the conception of universalism and righteousness in terms of daily conduct. They were, for the most part, unknown rabbis and scribes, but it is to these men that Christians owe the ideas of religious discipline and education, of prayer, teaching and worship.

Out of controversies between two groups of these teachers, who were later known to Christians as the Sadducees and the Pharisees, arose the idea of each generation turning to the same written word as the foundation of its faith. The Sadducees insisted that the law of God covered those points with which the written law deal, and that they were free on all other matters to make laws for themselves. To this the Pharisees replied that the law of God must cover all of life; nothing could be outside of it. The written word was but the focus point through which God's infinite wisdom answered man's infinite

needs, and every generation had the duty of making its own interpretation for its own needs. In this way they blended tradition with innovation in a way which has never been excelled. Their work however suffered from one disadvantage; it almost inevitably became too precise and prosaic, and tended to make religion formal and insitutional.

Yet the merits of their work far outweigh the defects, for it was these teachers who prepared and made possible the Incarnation which Christians consider to be the crown of their work. It may be said that the Incarnation was the culmination of a continuous process which was not meant to be interrupted. Everything which Jesus taught was already embodied in Pharisaic teaching; He came as the confirmation of the prophetic vision embodied in the highest Pharisaic ideal. His originality was His Person and His emphasis, in that He recalled men to the simple heart of things, and to the nearness of God, essentials which were in danger of being lost in the attention paid to conduct and the majesty of the Divine Holiness. For the Christian the Incarnation should mark the end of the Old Testament and not the beginning of the New. The life of Christ belongs to the previous period, the first stage in the story of man's discovery of God and of God's revelation to man. The new stage should begin with the account of how His followers tried to understand the meaning of His life, His purpose, and what they were to do about it.

It is a stage which opens with small beginnings; nothing is farther from the truth than the idea that a triumphant Church, conscious of its mission, its purpose and organization, began operations immediately after Pentecost. The truth is quite different; the apostles were bewildered by their experience of Jesus and only slowly and tentatively began to explain it. It was a generation before they thought of writing down their memories of the life and teaching of their Master, and it was a century before the Church began to shape the first beginnings of the institutions and doctrines of to-day.

It is during this intermediate period that the decisive steps were unhappily taken in the relation of those Jews who had come to believe that in Jesus of Nazareth had appeared the Messiah, to those who did not. By the beginning of the second century Christianity and Judaism were recognisable, even to the Roman authorities, as two separate religions. The stages of that separation, as they are revealed in and through the New Testament are of enormous significance.

In so far as the life of Christ is concerned it is important to recognize that all the Gospels were written during different phases of the controversy, and are consequently coloured, consciously or unconsciously, by the attitude of the author to it. One example will illustrate the change which was taking place during the period. In Mark the relations between Jesus and the Pharisees open in a normal fashion, and the opposition between them is developed in an understandable way. In Luke the people of Nazareth try to kill Him almost at the beginning of His ministry. In John there is deadly enmity from the very first, and Jesus calls even those Jews which had believed in Him children of their father the devil. The Synoptic Gospels know nothing of any responsibility of the Pharisees for the arrest, trial and death of Jesus; in John (xii. 42), at the end,

many of the rulers are said to believe in Him, but to be afraid to confess it for fear of the Pharisees.

The actual development of the relations of Jesus to Jewish parties of His day appears to have been as follows. There was nothing unorthodox in the beginning of His preaching; He drew large crowds, and naturally the local religious leaders, who would have been Pharisees, heard of and wished to examine this new youthful preacher. On various occasions, they questioned Him. His replies gradually revealed a liberalism which they considered to be dangerous. The local Pharisees got the advice of their leaders in Jerusalem. They studied Him, and advised the crowd to leave Him alone. His teaching was too broad, His indifference to matters which seemed to them important was dangerous. There was no question of His being schismatic, or setting Himself up as a scribe against them; His attitude on that score was correct; but He seemed a latitudinarian and a modernist, and the times were too dangerous to permit of such.

In spite of the condemnation of the Pharisees, His influence grew. The political authorities, alarmed for their security, also took an interest in Him, and quickly decided that He was better out of the way. A judicial murder was arranged, and they considered that the incident was closed. Throughout there was no question of Jesus founding a separate church; that He had gathered disciples only meant that He had done what every Jewish teacher did. No act or word of his was incompatible with Judaism, even though His conduct and ideas were sometimes "lax" from the standard of strict Pharisaism.

The apostles certainly thought of themselves as Jews, Jews who knew the name of the Messiah, but orthodox Jews of different colours. They spent much of their time in the Temple, but it is wrong to say that, but for the genius of Paul, Christianity would have remained an unimportant Jewish sect at Jerusalem. This omits an essential feature of the situation. These Jews believed that they were living in the Messianic age, and every Jew knew that when Messiah came a new relationship with the Gentiles would be created, for the kingdom of Messiah was universal. If some thought of this relationship in terms of conquest, the Pharisees and others thought of it in terms of religious conversion. Paul neither created nor determined the lines of the admission of the Gentiles. That was done by the orthodox Jewish Church in Jerusalem.

The first adherents, however, were men with some knowledge of Judaism and Jewish ceremonial; the new feature of Paul's mission was his conversion of pure pagans. This posed, at once, the problem of the ceremonial law. In spite of all modern critics the description of the council of Jerusalem in Acts xv. may be said to be substantially accurate. Paul submitted the question to Jerusalem. A thoroughly sensible solution was decided upon, and Paul and the Jerusalem church continued in complete harmony with their respective tasks.

One party in the Church disagreed — the people known as the Judaisers, who are not to be confused with the Church of Jerusalem, the Judeo-Christians. Some of them were strict Pharisees, some probably converts, for converts are often "*plus catholique que le Pape*". They wished to insist on the strict observance of the ceremonial law. Against their teaching,

which began before the council met, Paul, on his way probably to Jerusalem, hurled the violent diatribes of the Epistle to the Galatians. The council confirmed his point of view and for the rest of his missionary life Paul continued with the curious dualism, which is typical of young movements, but which obviously could not have survived for long without modification — the moral and ceremonial law for Jewish believers in the Messiah, the moral law only for Gentiles. This dualism, and the fact that Paul's contemporaries knew when he was talking about the ceremonial law and when he was not, explain the apparent contradiction between Acts and the Epistles.

As to Paul himself, it is unlikely that he ever dreamed that he had ceased to be an orthodox Pharisaic Jew in accepting Jesus as his Messiah. The conception of Paul breaking with Judaism as the essential basis of the growth of the Church is totally inaccurate. His morals were strictly Jewish; he observed the feasts at Jerusalem and would even break off a missionary journey to observe them; allowing for his habit of letting his pen run away with him when deeply moved (witness his contrite remarks to the Corinthians on the subject) there is not a word which he wrote inconsistent with the beliefs of a Pharisee who held that he was living in the Messianic age, and who wanted to explain his Jewish Messiah to Gentiles in the language which they would most easily understand.

Paul undoubtedly caused violent controversy within the Jewish communities, but not more than the situation warranted, or more than the Jews were accustomed to. What made a separation inevitable was the misinterpretations of Paul's remarks about the Law by followers and successors who did not understand the meaning of the word. This is not to say that those Jews who did not believe that Jesus was the Messiah were behaving in angelic fashion, and that the whole responsibility for the schism lay on the side. The early believers in Jesus, Jew and Gentile, suffered a good deal from the officials and public of the Synagogues, and their stories of the wonderful life of Jesus were countered by others showing Him in an unfavourable light. But if the ultimate statement of the Synagogue that no man can accept Jesus as Messiah and remain a member was a tragic error, so was the statement of the Christians that no man who accepts Jesus as Messiah may observe the Law.

On both sides the unhappy results of that separation are still with us. The Christian is accustomed to think that the losses were all on the Jewish side, but the Gentile Church also did not come unscathed out of the period of separation. If it has kept the person of Jesus, it has surrendered a very large part of His religion, parts which the Synagogue has retained. The exaggerated emphasis on the next world, on emotion as opposed to understanding, on the heart as opposed to the head, on the individual as opposed to the community, these together with many superstitions taken over from the pagan world, historic Christianity owes to her break with the Synagogue, and if we reflect on the needs of religion to-day, and on the various weak points in its armour as it confronts the modern world, it is astonishing how many of these arise out of the tragedy of the beginning of the second century, eighteen hundred years ago.

From Our Mail-Bag

From a Jewish Rabbi in the United States:

"The glorious heroism of England brings thoughts too deep for words, I am confident of a victorious end. Many thanks for sending me "Fellowship".

From a prominent Anglican lay-woman:

"I am sending a contribution which I now enclose. What do people think we are fighting for if we cannot behave decently to our fellows-subjects, the Jews, - God's ancient people, I like to call them? How ungrateful for the precious gifts God has given the world through them!"

From an Englishwoman in Canada "for the duration":

"I feel that to point out that the Jews do not practise arson more frequently than Christians, etc., is all to the good but just rather a negative defense. Can we not show not only what they have not done but what they have done? I always find that not one in a hundred of my acquaintance knows that salvarsan was a Jewish discovery, though all know of what infinite value it has been to humanity. Is it not even more imbecile than cruel to chase out of our countries the race from which such discoveries come? In England every aged person suffers agonies from rheumatism; so far no cure has been found for it; very little is definitely known about the nervous system; and in Germany, thousands who were working on these problems have been eliminated and I am not sure that we do not in our lands hinder much good work by making living conditions difficult and painful".

From a Catholic in Hamilton:

"Very often it is alleged that Jewish official bodies have not denounced Communism as they should. While I do not believe for one instant that this is true, it would help me in my dealings with others to have a few facts and statements to give the lie to such slander".

(This correspondent was sent a leaflet entitled "Jewish Communism is a Lie" which contains a number of such statements issued by prominent Jewish organizations. We shall be glad to send copies of this pamphlet to those who ask for it.)

Adventures In Fellowship

Young People's Fellowship in Saskatoon.

Shortly after the visit of the director of this Conference to Saskatoon in January, 1939, the Young People's Fellowship Club of that city, representing seven Christian organizations in Saskatoon, arranged for a public meeting to which local Jews were invited and in which many German-Canadians participated. Miss Lysle Fewster, the President, urged the Fellowship at that time to create popular sentiment on behalf of the reception of refugees, victims of Nazi persecution. A second good-will meeting was held on April 8th, 1940, when the principal speaker was President James S. Thomson of the University of Saskatchewan and one of the directors of this Conference. In his address, Dr. Thomson said, referring to the persecution of the Jews abroad and anti-Semitism at home:

"We are here to tell the Jewish people that some of us care. Some of us have been deeply affronted and we feel that we should tell the Jewish people that we completely and entirely dissociate ourselves from any such attitude.

"The rest of mankind have many things in common with the Jew and for many things we are grateful to the Jew. The strength of the Jewish people was largely due to their belief in one God. We must realize today that, if there is to be the unity of the human race, it must be based on the realization of one origin, one creator and one spiritual God.

"In the conception of the Jews there was one moral law and it came from God. The Jewish people had given the world a sense of right that belonged to everyone.

"We may well thank the Jewish people for the Psalms. They came down straight from the Jewish temple. Another remarkable and extraordinary contribution of the Jews had been their profound understanding of suffering. They had dealt with the question with such deep insight, as outlined in the book of Job, which told the whole story of human destiny.

"The less we emphasize race origins, the sooner the Canadian population shall attain to that national unity we all desire."

Several organizations of young people in different parts of Canada are arranging for meetings this year in which better understanding of the Jewish people will be sought.

Timothy Eaton Memorial Church, Toronto.

The Church News-Letter, published by the Timothy Eaton Memorial Church, Toronto, tells of an adventure in understanding. It says:

"Over twenty members of our flourishing and fraternal Men's Club visited Holy Blossom Temple on April 4th, there to enjoy the hospitality of our brethera of Israel at the annual Fellowship Banquet. In company with a similar group from Deer Park United Church, the men heard addresses by the Rabbi, Dr. Stanley Russell and our own Minister, (Reverend D. A. MacLennan). Candid questions were invited, and both facetious and serious answers were given by the three speakers and by Dr. C. E. Silcox".

We should be glad to be informed of any similar ventures and the reaction which may have followed.

Canadian Conference of Christians and Jews

P. O. Box 181, Toronto

Co-Chairmen:

DR. E. CROSSLEY HUNTER
RABBI MAURICE N. EISENDRATH

Director:

DR. C. E. SILCOX
16 Glengrove Avenue East
Toronto

THE BOARD

A. B. Bennett	Dr. G. S. Patterson
G. Raymond Booth	Leslie Roberts
Dr. A. Brodey	Dr. G. Stanley Russell
Dr. Peter Bryce	Rabbi S. Sachs
Dr. Mabel Cartwright	B. Sadowski
Dr. John Coburn	B. K. Sandwell
Oscar Cohen	L. T. Simonsky
Dr. E. A. Corbett	Rabbi Reuben Slonim
Provost F. H. Cosgrave	F. W. Stapleford
Dr. A. Czako	Taylor Statten
President W. Sherwood Fox	Professor Griffith Taylor
Egmont L. Frankel	Professor W. E. Taylor
Dr. S. B. Hurwich	Miss Winnifred Thomas
Miss M. Louise Gates	President James S. Thomson
Mrs. H. E. Jackman	Miss Marjorie Trotter
Gilbert E. Jackson	Professor E. J. Urwick
Dr. W. W. Judd	Principal Malcolm W. Wallace
Professor Watson Kirkconnell	Principal R. C. Wallace
Rev. W. T. McCree	Rev. J. E. Ward
Principal Joseph McCulley	Senator Calhine R. Wilson
Rev. J. I. McKay	Dr. D. A. Wyke
Rev. Norman McMurray	E. C. Young
Rev. John McNab	S. J. Zacks
Dr. J. Lovell Murray	Miss Olive F. Ziegler
Rev. J. D. Parks	

The Book Shelf

- A CHRISTIAN LOOKS AT THE JEWISH QUESTION: *By Jacques Maritain*: (Toronto, Longmans) Price \$1.25.
- JEWISH PANORAMA: *By David Goldstein, LL.D.* (Boston: Catholic Campaigners for Christ). Price \$3.00.
- THE CHURCH AND THE JEWS: *A Memorial issued by Catholic European Scholars*: (Washington: Catholic Association for International Peace); Price 10 cts.
- WHY ARE JEWS PERSECUTED? *By Joseph Moody, Ph. D.* (St. Louis: The Queen's Work) Price 10 cts.
- THE SIN OF ANTI-SEMITISM: *By Thomas F. Doyle*: (New York: The Paulist Press) Price 10 cts.
- THE POPES CONDEMN ANTI-SEMITISM: *By Rev. Dr. Maurice S. Sheehy* (Toronto: Canadian Conference of Christians and Jews) Free.

All these are significant statements by Roman Catholics regarding the Jewish question. Jacques Maritain, the eminent Thomist, spends many months each year with the Institute of Mediaeval Studies sponsored by St. Michael's College, Toronto. No Catholic philosopher of the present time is better known or more respected, and his recent work "True Humanism" should be in the library of every careful student of religion, philosophy or of modern society. Dr. David Goldstein is a "Hebrew Catholic" of Boston. He describes himself in the foreword as a "convert from Marx to Christ of Jewish parentage, who, for over thirty years, has been incorporated into the Mystical Body of Christ, the Catholic Church". His aim has been to "further the knowledge of present-day Jewry among Christians, and the knowledge of orthodox Christianity among Jews".

Professor Maritain's work is the development of a lecture originally given in Paris in February 1938 and later, with some additions, at the Cosmopolitan Club in New York. It is one of the most poignant treatments of the subject which has come to our attention, although of course that is exactly what one would expect in such a writer. Speaking of German racism today, the author says: "Philosophically and religiously speaking, it is difficult not to see in this one of the worst materialistic mockeries of man". Here are a few other memorable sentences:

"The bond which unifies Israel is not simply the bond of flesh and blood, or that of an ethico-historical community. A sacred and supra-historical bond, it is one of promise and yearning rather than of possession . . . Israel, like the Church, is in the world and not of the world . . . While the Church is assigned the labor of supernatural and supratemporal redemption of the world, Israel, we believe, is assigned, on the plane and within the limits of secular history, a task of earthly activation of the mass of the world." "They (the French) make fun of Jews as they do of 'les cures', but among them genuine anti-Semitic mania never goes beyond the limits of a glorified petty bourgeois ideology". "On the spiritual plane, the drama of love between Israel and its God, if we are to believe St. Paul, will reach a denouement only with the reconciliation of the Synagogue and the Church". "It seems that matters have reached a pass where nothing can be remedied unless everything is transformed".

Dr. Goldstein's book is more definitely set in the tone of one who would convert the Jews and it is perhaps fair to say that the writer understands Orthodox Judaism better than he does Reformed Judaism, and while he is a devout Roman Catholic, and is sensitive to what he calls "orthodox Christianity", he knows Protestantism only from the outside looking in. This makes his book at times irritating to both Jews and non-Catholics, but he corrects many of the false doctrines of the anti-Semites and this authoritative information should help many Roman Catholics who read the book to avoid the acceptance of old wives' tales. Jewish readers might do well to ponder especially Chapter XI, dealing with "The Crucifixion".

The four pamphlets are admirable. The first is highly scholarly, although it may perhaps be over the heads of those who have not made exhaustive studies of the relation of Jews and Christians. After a highly condensed theological analysis of the present in the light of the past, the conclusion is reached that

"It is the bounden duty of every Christian today to expose, wherever and whenever this may be necessary, all the errors inherent in the practical political side of the contemporary Jewish question".

"Why are Jews persecuted" and "The Sin of Anti-Semitism" are more popular, the first containing perhaps a greater emphasis on history and sociology, while the second is a more direct appeal to the Christian conscience. It would be difficult to improve on the treatment of these pamphlets.

Dr. Sheehy's address, published by the Council against Intolerance in America and now by this Conference, briefly reviews the various efforts made by the Popes to protect the Jews. And, of course, the most notable utterances of the late Pope Pius XI are included. The pamphlet will, we trust, be widely read in every province of Canada.

Personal

Prof. Watson Kirkconnell has taken up his new duties as head of the English Department at McMaster University. Prof. Kirkconnell has done great service to the Dominion by keeping in touch with the many minorities of the Canadian West. He studied at Queen's and at Lincoln College, Oxford, and in 1938 was made a doctor of philosophy of the University of Debreceni, Hungary, for his contribution to Hungarian literature. Before coming to McMaster, Dr. Kirkconnell was the professor of classics at Wesley College, Manitoba.

The Canadian Conference of Christians and Jews invites all who believe in our effort to achieve better understanding between two groups of persons who live and labor together in building our Canadian civilization, to show their interest and sympathy by enrolling either as an

Active Member, \$1.00 per year.

Sustaining Member, \$5.00 per year and upwards.

All members will receive automatically copies of the bulletin and other incidental literature as may be issued. Make your check or money order payable to the

Canadian Conference of Christians and Jews

P. O. Box 181,
Toronto.

Fellowship

The Monthly Bulletin of
The Canadian Conference of Christians and Jews

Vol. 1

TORONTO, NOVEMBER-DECEMBER, 1940

Nos. 6-7

A MESSAGE TO CHRISTIANS and JEWS

Christmas

The Festival of Light — 1940

Chanukah

This year the festivals of Christmas and Chanukah fall on the same day. The recognition of December 25 as the day of the nativity was a slow process, first mention of the feast being made by Clement of Alexandria about 200. The date was probably chosen to coincide with the pagan festival of *Natalis Invicti*, the birth of the unconquered Sun, properly observed at the time of the winter solstice.

The Jewish festival of Chanukah, which is the feast of the Dedication of the Temple or the Feast of Lights, was determined in the year 165 B.C., when the victorious troops of Judas Maccabeus entered the precincts of the Temple at Jerusalem, cleansed it, rebuilt the altar, relighted the lamps upon the candlesticks, and on the 25th day of Kislev offered sacrifice and for eight days observed a joyous festival. Judas and his brethren, with the whole congregation of Israel, then ordained that this should be observed as an annual festival.

That which is common to both festivals is the emphasis on the light that shines again in the darkness of the world and this suggests the very nature of the winter solstice — the triumph of the Sun that, at least in our northern hemisphere, after a period of ever shorter days and longer nights, begins again to ascend the heavens in steadily growing power. To the Christian, he who came to be a light to lighten the Gentiles and the glory of his people Israel, was sensed by magi when they saw his star in the east. To the Jews, after the defilement of the temple and the adumbration of their laws and customs, the triumph of the Maccabeans over the Seleucid enemies enabled them to rekindle the eternal light on their immemorial altars and to return to the adoration and worship of God, their Saviour.

Today, both Christians and Jews are living in a world in which the forces of gross darkness seem, for the moment, to be ascendent. In the year that is passing, paganism, unilluminated by any light from on high, has been challenging the forces of righteousness and mercy. Church and synagogue alike have felt the shadow of persecution and peril. The promises vouchsafed unto Abraham and his spiritual seed forever have seemed far from realization. But to the true believer, faith in a God of truth will always be vindicated. The darkness of the world must eventually yield to the ever-emerging Sun of Righteousness, which once again ascends to its august throne in the heavens. Despite the peril and tragedy of these days, Christian and Jew may take fresh hope, since being delivered out of the hand of their enemies, they may serve Him without fear, in holiness and righteousness before Him, all the days of their life. The dayspring from on high is visiting them to give light to such as sit in darkness and in the shadow of death, and to guide their feet into the way of peace.

Christmas, Chanukah! These are the festivals of Light. Let us all—Christians and Jews—rejoice in them, banishing the darkness of prejudice and hatred from our hearts, eagerly awaiting that blessed time when the winter of our discontent will be passed, and the darkness that envelops the earth will be followed by an era of universal Light and Joy!

The Great Hatred

When Maurice Samuel wrote "You Gentiles", he told non-Jews, often in an irritating manner, what they needed to know. When he published "Jews on Approval" he must have made some Jews wince. But in his diagnosis of the age-old problem of anti-Semitism, "The Great Hatred", he puts his axe to the root of the tree. Pierre van Paasen calls it "the most comprehensive, forceful and uncompromising work on the fundamental thesis of anti-Semitism". Thomas Mann declares that "no better analysis has ever been given of anti-Semitism as a phenomenon falling outside the field of normal prejudices and antipathies".

Anti-Jewishness and anti-Semitism

Anti-Semitism is different from anti-Jewishness. There was anti-Jewishness in the days of Mordecai. There was a good deal of anti-Jewishness at the time of the Seleucid rulers when the sons of Zion were raised up against the sons of Greece, and in the Roman Empire. The Star of David was in constant conflict with the Cross of Christianity and the Crescent of Islam. Much of this was historically inevitable. Some people who are anti-Jewish are also anti-Italian, anti-Syrian, anti-German, anti-Chinese. They are repelled by certain physical or psychological qualities of the out-group. These dislikes,

while unfortunate, are sometimes forgivable. But anti-Semitism, as distinguished from anti-Jewishness, is pathological. It is characterized by an unreasoning hatred, impervious to logical rebuttal. It thrives on mythology and rationalizations which have nothing to do with reality. Its roots lie buried in a long history of which the victims know very little. And this great hatred can not be exorcised by amiable sentiments toward the Jew nor by overpowering marshalling of statistics in rebuttal. Force the anti-Semites out of one of their Maginot lines, and they retreat to another, only in the end to pop up in the first line of defense just as if nothing had happened.

Religion is, of course more involved in this phenomenon than race, but Mr. Samuel is among the first to say outright that anti-Semitism is in essence anti-Christianity, a hostility to the Jews because they have released to the world a set of values which is the antithesis of those which the propagandists of anti-Semitism hold, and that this set of values has been largely mediated to the world through Christian teaching. In short, the anti-Semites hate the Jews because they hate Christ whom the Jews gave to the world, and all that Christ stands for. The anti-Semites may not realize this; neither may most Jews, but fundamentally the thesis is correct.

The Anti-Christ and Jewish Slave-morality

Though it may seem far-fetched, it becomes clear enough when we deal with modern anti-Semitism. Nietzsche, the apostle of the Superman, was always reiterating that Jewish morality was slave-morality, and that Christianity, to the undoing of all aristocratic virtues, made this slave-morality triumphant. In his *Genealogy of Morals*, he, the exponent of the anti-Christ, openly blamed the Jews for opposing the aristocratic emphasis and insisting that only the wretched, the poor, the weak, the lowly, the suffering, the needy, the sick, the loathesome were the good. His entire philosophy is but commentary on that thesis. To him, the great struggle was that between Rome and Judaea. "Rome found in the Jew the incarnation of the unnatural as though it were its diametrically opposed monstrosity". Regrettably he admitted that in the struggle Judaea had triumphed. In the Christian conquest of the Roman empire, again in the reformation, again in the French revolution, Judaea conquered, breaking down the noble aristocratic ideal which struggled in vain against it. In the light of such teaching, we can understand Mr. Samuel better when he says: "Because of Christ, the Jew, this war is a Jewish war, though in the very opposite sense of what the Nazi-Fascists mean and nothing that the Jews say or do will change the anti-Semite attitude towards the original creators of the anti-Nazi philosophy and their posterity" (Page 184). Note the phrase, "original creators!" It is significant.

A Gracious God and Force

Fundamentally, the philosophy which has been mediated to the world through Christianity "believes in and works for the diminution and elimination of

THE MOST CHALLENGING
RELIGIOUS BOOK OF THE YEAR

THE GREAT HATRED

by Maurice Samuel

"No better analysis has ever been given of anti-Semitism as a phenomenon falling outside the field of normal prejudices and antipathies." — THOMAS MANN.

"The most comprehensive, forceful and uncompromising work on the fundamental thesis of anti-Semitism." — PIERRE VAN PAASEN.

\$2.50

THE RYERSON PRESS - TORONTO

The Jews and Patriotism

by SIDNEY SALOMON

One of the most difficult things to understand is the anti-Semites' allegation that the Jew has other loyalties than to the State in which he resides. The Jews are loyal to the country in which they are born and live, and to their God, but in this respect they differ in no way from members of other faiths.

The best method of proving the true patriotism of the citizens of the Jewish faith is in comparing the English and German Jew.

If, as the anti-Semite says, the Jew is not a patriot, but an internationalist, perhaps he will be able to explain why the German Jew fought as bravely for the Fatherland as the British Jew did for Britain.

Let us take the British Service record first.

The number of Jews in the British Empire in 1914 can be roughly estimated as something over 600,000, of whom about one half lived in the United Kingdom. Considerable allowance must, however, be made for the number of Jews who were not naturalized and therefore ineligible for service. They included not only a large number of "friendly" aliens, but of natives of countries at war with us, such as Austria, which in 1914 included in its empire Austrian Poland, the home of so many of these immigrants. It can be said that Jews of native birth or naturalized — eligible for service — numbered some 400,000.

Of the 400,000, 50,000—that is 12 per cent—served in the Forces during the War. No less than 80 per cent of these—that is 39,000—joined the fighting units, the remainder being attached to the R.A.M.C., R.A.S.C., R.A.O.C., and the labour battalions.

Nor can it be argued that the Jews largely came in owing to conscription. No less than 10,000, including 1,140 officers, were on active service before conscription was enforced.

Of the well-to-do families, whose sons were of English birth and education, 90 per cent of the young men joined the Army before conscription, and out of the 90 officers of the Jewish Lads' Brigade in 1914, 80 volunteered and obtained commissions, and 39 fell in the War. One of the most childish of arguments used by the anti-Semites in this country is that, in proportion, Jewish citizens did not volunteer and that fewer of them were killed. The anti-Semite

argument is on a par with the remark of a woman who, witnessing the imposing parade of Jewish ex-Service-men on Remembrance day, said with scorn, "Not many of them seem to have been killed."

In Australia there was no conscription. The Jewish population there was 17,000, and yet the proportion of volunteers among the Jews, 2,000 was 11 per cent, as compared with the general proportion of 9 per cent.

No less creditable is the Roll of Honour.

Eighteen per cent of the Jews in the fighting units were killed or wounded. 334 officers and 2,091 men were killed in action. In the five London regiments there were 291 Jewish officers and 5,660 men. Of these 56 officers—19 per cent—and 617 men—11 per cent—fell in action. In the Australian forces no less than 300 Jews were killed.

No decoration was so sparingly distributed as the Victoria Cross. In our enormous armies of 7,000,000 men, only 650 were awarded during the War, out of which five went to Jews, the most striking evidence possible of their gallant conduct.

In fact, the number of Honours awarded to Jewish soldiers was 1,596, including 49 Distinguished Service Orders, 263 Military Crosses, 15 Orders of St. Michael and St. George, 144 Orders of the British Empire, 11 Distinguished Flying Crosses, 329 Military Medals, 85 Distinguished Conduct Medals, 336 Mentions in Despatches for service abroad, 155 Mentions in Home Despatches, 66 Meritorious Service Medals, 138 Honours awarded by Allied Governments.

The large majority of the 50,000 Jews were distributed throughout the various branches of the Service. In battleship and torpedo-boat, among the cavalry, the infantry and artillery, the engineers, the tanks and the machine-gunners, as members of the General Staff and the Intelligence Corps and aviation units—everywhere Jewish officers and men were found, doing their duty alongside their comrades of all other creeds. Naturally, the biggest groups were included in units recruited from the areas where the largest Jewish communities exist, as London, Manchester, Leeds, Birmingham, Liverpool, Hull, Sheffield, Cardiff, Glasgow and Edinburgh.

In 1915, owing to the shortage of R.A.S.C. men

in the Gallipoli Peninsula, a battalion of Jews from Palestine and Egypt was formed and named the Zion Mule Corps. They were 700 strong and performed valuable service in the shell-swept area of the Dardanelles, several of them losing their lives.

Later, in 1917, three completely Jewish battalions were recruited for the War against Turkey in the Holy Land. They were known as the 38th, 39th and 40th Royal Fusiliers (Judeans), and were sent to take part in the Palestine fighting under Field-Marshal Viscount Allenby. In all, some 6,000 men passed through the ranks of these battalions, and in the final battle of September, 1918, they played a very important part in the defeat of the Turks. In his official despatch describing the victory, the Field-Marshal wrote as follows:

"I would bring to notice the good fighting qualities shown by the newer units. These include the 38th and 39th Jewish Battalions of the Royal Fusiliers."

In the historic storming of Zeebrugge on St. George's Day, 1918, of the seven officers awarded the D.S.O. on that occasion, one of them was a Jew.

Another point that the anti-Semite most carefully avoids is that one of the greatest soldiers the War produced, the man who received the highest praise from such diverse personalities as Haig and Lloyd George, was a Jew—General Sir John Monash, whom Mr. Lloyd George in his memoirs described as the only General who could have filled Haig's position. General Monash succeeded Field-Marshal Sir William Birdwood as Commander-in-Chief of the Anzac Corps, a fact all the more striking as he was not a professional soldier, but a Territorial, and in civil life an engineer.

An outstanding personality in the British Army was Lieut.-Col. J. H. Levey, D.S.O., O.B.E., the man who "made" the Royal Naval Division. He rose from a Sergeant-Instructor in the Scots Guards to be Lieut.-Colonel of the Gordon Highlanders, and was also in command of a Senior Officers' School in France.

Nor must we omit Lieut.-Col. J. J. Miller, D.S.O., who rose from a Sergeant in the Coldstream Guards to become Machine Gun Officer of the Ulster Division and commanded the 40th Battalion Royal Fusiliers, and Lieut.-Col. E. H. L. Beddington, who was in charge of the Intelligence Department of the First Army, and who, entering the War as a subaltern in the 16th Lancers, finished as Lieut.-Colonel with the

C.M.G., D.S.O., M.C., and numerous foreign decorations.

Now let us turn to the German side.

The German Jews did not, as anti-Semites no doubt would like us to believe, betray Germany, or show any desire to unite with their English co-religionists in overthrowing the Christian hegemony. On the contrary, they exhibited an intense patriotism.

Conscription was, of course, universal in Germany; therefore any criticism that may be directed against one section as being more ready to volunteer than the other is of no account. The Jewish population in Germany was estimated in 1914 as something like 500,000. Of those 100,000 were in the Army. No less than 1,500 Jews were decorated with the Iron Cross of the First Class, and out of the 100,000 in the Army, 35,000 received decorations; 2,000 were appointed officers in spite of the notorious anti-Jewish feeling of the German Officers' Corps.. Of those Jewish officers, the proportion who fell in action was 16 per cent, as compared with 14 per cent of all officers in the German Army.

The total dead was 12,000. This figure is to be found in the Roll of Honour presented to Hindenburg on October 3rd, 1932. In his letter he thanked the donors for this memento of his comrades who had fallen for the Fatherland:

But the English and German Jews were not content with doing their bit in the front line. In scientific warfare they spared no effort to help their respective countries. We will content ourselves with singling out the remarkable services of Dr. Weizmann, who, in the words of Mr. Lloyd George "absolutely saved the British Army at a critical moment when a particular ingredient which was essential we should have for our great guns was completely exhausted. His great chemical genius enabled us to solve that problem".

And on the other side Professor Fritz Haber during the War organized the German Chemical Industry, and discovered how to produce ammonia from nitrogen in the air, and hydrogen. His discovery, needless to say, was of vital importance to the Germans during the War, enabling them to carry on their agriculture in the absence of essential imports and products. His reward when Hitler came to power was to die in exile.

In addition, it may well be remembered that the creation of the German Mercantile Fleet was largely the result of the ambitions of Dr. Albert Ballin, a true German and a good Jew. Contrary to the anti-Semitic allegation, he was so sincere a worker for peace that he killed himself when he saw the fruits of his lifelong work destroyed.

force as the basis of human relationships" (Page 58). It is inherently opposed to all that Hitler, Mussolini et alii stand for. Thus conceived, the war today is an extension of the struggle of Hebraism with Hellenism, of Judaea with Rome, of Man conceived as the child of God with the Superman. The struggle is ultimately spiritual and religious. The Jewish concept of God is well-expressed in the Jewish law quoted by Mr. Samuel. In Exodus XXII; 25-26, God says that if one has taken his neighbor's raiment as a pledge, he must give it back to him at nightfall for the neighbor will be cold without it. "And it shall come to pass when he crieth unto me, I will hear; for I am gracious". All modern philanthropy, social service and even social security rests ultimately upon the validity of this faith in the graciousness of God. If one prefers the language of the prophets to that of the law, turn to Jeremiah 9:23, and there one will discover the complete answer to the superman. The wise man is not to glory in his wisdom, nor the rich man in his riches, but all are to glory in the fact that they know God who exercises loving-kindness, judgment and righteousness in the earth. Shakespeare felt the impact of this great and ancient tradition when he said that while it was excellent to have a giant's strength, it was tyrannous to use it like a giant.

That Which Endures

Real democracy, or at least the urge to democracy, is the child of religion. The religion which gave it birth was Judaism, and Christ proclaimed the essence of Judaism in the beatitudes. If some say that this slave-morality is but the vindictive ravings of a beaten and impotent people who were never victorious, let them meditate upon the suffering servant passage in Isaiah, and remember that though the powers that trod Israel in the wine-press are no more, Israel abides. When Mr. Tagore gave his great address on nationalism in Tokio and urged the Japanese people to avoid the way of the west and to remain true to the spiritual mission of Asia, the Tokio papers made the comment that Mr. Tagore's poetry was very beautiful but it was the poetry of a defeated race. Well, Mr. Tagore's poetry may be read when the menace of Japan has passed...

The Heart of the Matter

The Judaeo-Christian tradition may be the ethic of a defeated race, but it is infinitely more. It is rooted in a vision of the Holy, in a faith that the peacemakers shall inherit the earth. This is "the mission of Israel", born perhaps in days of Egyptian bondage, and Israel will be here when Hitler is only a bad dream. The stars in their courses fight against Siseria.

This book goes to the very heart of the ideological conflict in the modern world, and even leaves the most hard-boiled, objective Christian thinker plunged in mysticism. There may be something in the doctrine of revelation after all! One may take exception to an occasional deduction made by the author, but in the main thesis the author is right.

And if he is right, then the Church might just as well recognize now that it must make the fight against anti-Semitism its own battle. One cannot fight anti-Semitism which is essentially anti-Christianity with little bits of humanism and logic. "We are all Semites spiritually" and we must all rally to the support of the common cause. The battle today is not merely a war for the rights of small nations; it is also a war for the rights of small men. It is not merely a war against fascism, but fundamentally a conflict in which those who work for the diminution and elimination of force as a basis of human relationships must use force on the defensive. The whole future of the Church and of Christianity is involved in the outcome of this "Jewish war". Churchmen who toy with anti-Semitism are traitors to the deepest things in their own faith. At Armageddon those who are not for the prophets of Israel are against them. But when the dust of battle has cleared and the eternal stars reappear, Israel and Christ will remain.

CLARIS EDWIN SILCOX.

Canadian Conference of Christians and Jews

P. O. Box 181, Toronto

Co-Chairmen:

DR. E. CROSSLEY HUNTER
RABBI MAURICE N. EISENDRATH

Director:

DR. C. E. SILCOX
16 Glengrove Avenue East
Toronto

THE BOARD

- | | |
|------------------------------|------------------------------|
| A. B. Bennett | Dr. G. S. Patterson |
| G. Raymond Booth | Leslie Roberts |
| Dr. A. Brodey | Dr. G. Stanley Russell |
| Dr. Peter Bryce | Rabbi S. Sachs |
| Dr. Mabel Cartwright | B. Sadowski |
| Dr. John Coburn | B. K. Sandwell |
| Oscar Cohen | L. T. Simonsky |
| Dr. E. A. Corbett | Rabbi Reuben Sionim |
| Provost F. H. Cosgrave | F. W. Stapleford |
| Dr. A. Ozako | Taylor Statten |
| President W. Sherwood Fox | Professor Griffith Taylor |
| Egmont L. Frankel | Professor W. E. Taylor |
| Dr. S. B. Hurwich | Miss Winnifred Thomas |
| Mrs. M. Louise Gates | President James S. Thomson |
| Mrs. H. R. Jackman | Miss Marjorie Trotter |
| Gilbert E. Jackson | Professor E. J. Urwick |
| Dr. W. W. Judd | Principal Malcolm W. Wallace |
| Professor Watson Kirkconnell | Principal E. C. Wallace |
| Rev. W. T. McCree | Rev. J. E. Ward |
| Principal Joseph McCullley | Senator Cairine R. Wilson |
| Rev. J. I. McKay | Dr. D. A. Wyke |
| Rev. Norman McMurray | E. C. Young |
| Rev. John McNab | S. J. Zacks |
| Dr. J. Lovell Murray | Miss Olive F. Ziegler |
| Rev. J. D. Parks | |

The Book Shelf

MR. SMITH, MEET MR. COHEN: by *James Waterman Wise and Lee J. Levinger*. (Toronto: McClelland and Stewart). 182 pages. Price \$2.25.

In this book two well-known Jewish writers introduce the Jewish man-in-the-street to the non-Jewish man-on-the-street, and if the non-Jew will only read this book he will have a much better understanding of where the average American Jew lives, what he does and how he thinks.

It is pathetic how little the non-Jew really knows the Jew. Recently in a Canadian city the women's society in a fashionable Church entertained at tea some women from one of the "fashionable" synagogues. Afterwards the Christian women expressed their surprise at the culture and refinement of the Jewish women! Well, well! Again, we are repeatedly told even by people who ought to know better that Jewish enlistment in the armed forces is negligible. It is far from negligible (as we well know) but perhaps the reason is that these people forget that the Jews would be proportionately represented in any group of 200 Canadian enlisted men if three of the member were Jews! They consider the Jews so much more numerous than they are because for the most part Canadian Jews live in three cities — Toronto, Montreal and Winnipeg.

Then, again, so many think that all Jews have money. Some Jews have been fortunate, but a large number still live in certain of the less desirable quarters of our Canadian cities because they, like most non-Jews, have a constant and daily battle for life. In the last ten years, a good deal of attention was directed by investigators to the needle trades, and it was pointed out that a very large number of the employees who received less than living wages were Jewish. It was also pointed out that part of the difficulty in this industry which is so largely dominated by Jews, is in its highly competitive character and that many of the small firms are constantly disappearing to be replaced by other firms which maintain only a precarious existence. Few of the Gentiles who complain so much of "Jewish business methods" ever stop to analyse the peculiar problems which face the Jew who wants to make good but often finds himself forced to break down closed doors with his naked fists.

This highly readable book gives the reader an excellent picture of the life of the Jews in the United States. It tells when they first came, (with Christopher Columbus), why the Russian Jews came, what happened to American Jewry during the world war when the percentage of Jews enlisted in the armed forces of the United States was larger than that of the non-Jews since Jews were city-dwellers while the farmers were given the larger number of exemptions from the draft; it tells why so many Jews have risen to such prominence not alone in business but in music and the arts — Edna Ferber,

Louis Untermeyer, George Gershwin, George Jean Nathan, Waldo Frank, Lewis Browne, Walter Lippman, Walter Winchell, Franklin P. Adams, Adolph Ochs, David Sarnoff, and in the dramatic set—Eddie Cantor, Fannie Brice, Jack Benny, Ed. Wynn, Al Jolson, George Jessel, Paul Muni, Edward G. Robinson, Louise Rainer, Melvyn Douglas and Sylvia Sidney, etc., etc. It tells what America has done for the Jew and what the Jew has done for America. It tells about Jewish philanthropic organizations which receive from the five million Jews of the United States about a hundred million dollars a year. In this connection, we are told of the great disunity in Jewish circles where it "has become a truism that no two Jews can agree except on the amount which a third Jew should give to charity".

It tells what the Jews believe and what the issues are between the orthodox, the conservative, the reformed and the secularist; how the Jew votes so far as this can be ascertained, and scores of other useful facts which are not given in statistical form but clothed in rich human interest.

It is a book which may well be widely read, for the American Jews have made a tremendous contribution to the life of this continent, and the nature of that contribution should be objectively evaluated. To those who keep on repeating that the Jews never fight, it is worth pointing out from the material in this book that the man who laid the large mine-field in the North Sea during the world war was an American Jew, Rear Admiral Joseph Strauss, while in that same war the commander of the U.S. Marine Corps which is supposed to be the hardest-boiled group of fighting men under the American flag was Brigadier General Charles H. Lauchheimer, another Jew! The famous Lost Battalion of the 77th Division was "composed largely of Jews, and the man who succeeded in carrying the message which connected it again with the American forces was a Jewish immigrant named Abraham Krotoshinsky."

The Canadian Conference of Christians and Jews invites all who believe in our effort to achieve better understanding between two groups of persons who live and labor together in building our Canadian civilization, to show their interest and sympathy by enrolling either as an

Active Member, \$1.00 per year.

Sustaining Member, \$5.00 per year and upwards.

All members will receive automatically copies of the bulletin and other incidental literature as may be issued. Make your check or money order payable to the

Canadian Conference of Christians and Jews
P. O. Box 181,
Toronto.

Fellowship

The Monthly Bulletin of
The Canadian Conference of Christians and Jews

Vol. 2

TORONTO, JANUARY, 1941

No. 8

The Land Where Hate Should Die

This is the land where hate should die —
No feuds of faith, no spleen of race,
No darkly brooding fear should try
Beneath our flag to find a place.
Lo! every people here has sent
Its sons to answer freedom's call;
Their life-blood is the strong cement
That builds and binds the nation's wall.

This is the land where hate should die —
Though dear to me my faith and shrine,
I serve my country well when I
Respect beliefs that are not mine.
He little loves his land who'd cast
Upon his neighbor's word a doubt,
Or cite the wrongs of ages past
From present rights to bar him out.

This is the land where hate should die —
This is the land where strife should cease,
Where foul, suspicious fear should fly
Before our flag of light and peace.
Then let us purge from poisoned thought
That service to the state we give,
And so be worthy as we ought
Of this great land in which we live!

— Denis A. McCarthy, LL.D., in
"The Harp of Life" (1929)

(This poem, while written by an American for Americans, is equally appropriate to Canadians. Its author was born in County Tipperary, Ireland and came to the United States at the age of fifteen. He died August 18, 1931).

Prof. George Foote Moore and the Jews

Perhaps, the outstanding Christian authority on Judaism during the past fifty years was Prof. George Foote Moore of Harvard University whose scholarship was recognized throughout the world. When in 1928 the director of this conference was gathering material on the reciprocal attitudes of Jews and Christians, he wrote to his old teacher for counsel and received from him a letter from which the following paragraph is of interest:

"I have a good many friends, and some intimate friends, among Jews, chiefly, but by no means exclusively, among scholars in my own fields of study, and have had in my many years of teaching a large number of Jewish pupils. I have never found either class conspicuously different from other human beings. I have sometimes suspected that Jews who felt themselves excluded or neglected, for example, in collegiate society, did not sufficiently recognize that there are a great many students, not Jews, who may have a similar feeling and might make a similar complaint. Social companionship in any association is in large measure a matter of certain accepted conventions. Neither Jews nor heathen have just cause of complaint if, in the exercise of their unquestionable liberty to be their individual selves rather than conventional members of a social group, they find themselves ignored by the group, which has an equally indelible right to establish its own conventions. But this is a subject upon which I have never had occasion to have definite opinions — certainly no opinions that would be of any use to anybody else — and on which, therefore, I have no reason to expatiate here".

Great scholars are usually modest in the expression of their opinions.

Prejudice and Reason

Prejudice is not always a vain thing. Psychologists today have shown that much of our conduct is determined, not by the conscious but by the sub-conscious mind. Emotionally speaking, we spend a good deal of our time in the cellar of our minds, where all kinds of race memories and cultural patterns derived from our early environment are stored. Prejudice occasionally performs a useful function. In the field of race — whatever race is — it may sometimes work for the ultimate good of mankind, as Sir Arthur Keith pointed out in his address on "The Place of Prejudice in Modern Civilization", by preserving a variety of races and preventing a general mongrelization of mankind. But if our prejudices may thus, in their demand for variety, create social barriers, our reason is always seeking some fundamental unity in humanity. Robert Frost wrote in one of his poems; "Something there is that doesn't love a wall, That wants it down!", slowly but surely levelling it to the ground or covering it over with drifts or vines. So the two great forces continue to operate, the one making for differentiation and separation, the other for fusion and union. Prejudice and reason are always, it seems, at odds, but both may be necessary for the education of the human race.

So far as the particular form of prejudice known as anti-Semitism is concerned, its roots are in *history*. In their fundamental nature, they may be roughly classed as religious, political, economic and social. *Historically*, religion was the all-important factor. The Jewish people felt themselves to be the bearers of a distinctive revelation of religious truth, and ethically superior to surrounding peoples. They came to believe that they must maintain their separate existence as a kind of suffering servant of the Lord until the world had discovered and admitted the truth of that revelation and given up its errors and its denial of the meaning of the true God for human life. There is perhaps an inevitable intolerance in all forms of religious monotheism — Jewish, Christian or Mohammedan. At all events, the religious views and practices of the Jews early developed a certain exclusiveness on their part which the Gentile world ultimately answered by a similar exclusiveness, creating a ghetto and forcing the Jew to live in it.

The next important factor from the historical point of view was the *political*. This arose out of the dispersion of the Jews, due in part to the military domination of Palestine by alien powers. After the defeat of Barcochba in A.D. 135, the Jews had no national homeland of their own, but had to live as a minority among people who cherished a different cultural background and a different faith. (The one possible exception to this situation is the empire of the Chazars, in the area of the Volga basin, between the eighth and eleventh centuries). It is this fact, which more than any other, renders the experience of the Jew practically unique and abnormal. Even in Spain and Portugal, where many Jews found it expedient to profess Christianity to avoid persecution, the "Marrano" Jews were able to preserve their own faith by surreptitious means, and when in 1821 Portugal finally granted religious freedom, and the old synagogue at Lisbon was re-opened, the children of the Marranos who had managed to elude the "ferrets of the Lord", for more than three hundred years, appeared before its doors. It is this historical fact which has convinced many Jews that they can only escape the abnormality of their "group-position" by securing once again a national home.

Next in the list of constituent factors, is the *economic*. The majority peoples among whom the Jew lived not only forced him to live in ghettos, but restricted the field of his occupation. He became an urban-dweller because he was not allowed to own land or to work land. He was not eligible for membership in most of the mediaeval guilds — the organizations of employers and employees in various trades and industries — because these were controlled by the Church, and to this discrimination against him may be due a tendency to circumvent the difficulties confronting him in business by questionable, if understandable methods. He had to live by his wits. In certain countries he was definitely restricted to the business of money-lending or pawn-broking, and in some notable instances, to dealing in second-hand clothing. Samuel Taylor Coleridge found it difficult to reconcile two voices. He said, "The two images farthest removed from each other, which can be

comprehended under one term are, I think, Isaiah, — 'Hear, O heavens, and give ear, O earth!' — and Levi of Holywell Street — 'Old Clothes!' — both of them Jews, you'll observe". If society looks suspiciously on certain alleged Jewish business methods or fears certain Jewish financial skills, — and much may be said on these matters in later issues of this bulletin — it would be well to recall that the law of the survival of the fittest operates in economics after a fashion, and that by restricting the scope of the Jew's operations, yesterday as to-day, he became pre-eminently shrewd and competent in the fields to which he was restricted.

The fourth factor was *social*. The Jew did wish to maintain his identity even when he dwelt among other peoples, and so he tried while dealing with the Gentile world to keep apart in the more intimate social relationships, —

"I will buy with you, sell with you, talk with you, walk with you, and so following, but I will not eat with you, drink with you or pray with you".

Social exclusiveness becomes mutual, and a ghetto may be a thing of the spirit as well as a designated district guarded by chains and built of brick and stone. After the French Revolution, the Jew managed to escape by degrees from the ghetto although the horrors of the Russian Pale remained until the present century, but whenever religion imposes severe penalties on intermarriage, the social structure will almost inevitably employ hatred, aversion and suspicion to prevent the boys of one group from becoming too much concerned with the girls of another group. Here is where prejudice gets its ultimate sanction, even though Dr. Dubois, writing of the demands of the Negro, once claimed that a man could be treated like a brother without necessarily becoming a brother-in-law. There are, fundamentally, no biological reasons against the intermarriage of Jew and non-Jew, but so long as religious or cultural barriers remain, some adjustment, *short of social assimilation is imperative*. That is the problem for both Jew and Christian.

It is not an easy problem to solve, involving as it does religious, political, economic and social factors. But with patience on both sides, with the desire to understand and appreciate, with the fixed resolve to turn the cold light of reason as well as the warmer rays of good-will on inherited prejudices, Canadian Jews and Christians together can, through such an organization as this Canadian Conference, probe ever more deeply in the effort to discover the *modus vivendi* which will satisfy both Jews and Christians. Our Conference, tackling one of the most difficult and age-long problems, invites therefore the active interest and support of all those to whom Canadian unity is not only a patriotic phrase but also a spiritual imperative.

Canadian Conference of Christians and Jews
P. O. Box 181,

Active Member, \$1.00 per year.

Sustaining Member, \$5.00 per year and upwards.

All members will receive automatically copies of the bulletin and other incidental literature as may be issued.

Our First Broadcast

Through the kindness of CKCL, Toronto, our Conference sponsored its first broadcast on Christmas night, from 7.45 to 8.00 o'clock, when the coincidence of Christmas and Chanukah gave the two co-chairmen, Rev. E. Crossley Hunter, D.D., and Rabbi Maurice Eisendrath an excellent opportunity of expressing good-will messages from the Christian community to the Jews, and from the Jewish community to the Christians. During the broadcast a Christmas carol was sung and also the traditional Hebrew prayer for Chanukah "Rock of Ages". The latter was sung by Irving Levine of Holy Blossom Choir. The messages follow:

Dr. Hunter's Message

Jew and Christian together hold Holy Festival this day. To the Jew it is Chanukah — to the Christian it is Christmas. Today is a sacred day to us both and it is fitting to emphasize our common heritage and destiny.

"I am not unmindful of the age-long and sacred associations of Chanukah, the Festival of Lights. It is a more ancient festival than Christmas when you recall how after dark and defeated days your freedom was restored, your temple cleansed, your altar rebuilt and the lights relit upon the candlestick, and all Israel rejoiced with new hope. A victory symbolized by Light — that is what Chanukah is to you.

"While Christmas to us is likewise a day of gladness, for we recall the coming of One who was to be a Light to lighten the Gentiles and of whom John wrote: 'The light shined in the darkness and the darkness could not master it'.

"Today both Jew and Christian are living in a world where the forces of gross darkness seem for the moment to be in the ascendant. The darkness of prejudice and hate, of cruelty and paganism, is trying to put out the light of mercy and kindness and truth. Synagogue and Church stand together under the shadow of persecution. And we had better recognize that we are allies against a common enemy who threatens the spiritual values that we cherish.

"I rejoice with you in those old treasures of your faith—in the Law and the Prophets, the songs of your Psalmist, and the dreams of God's coming Kingdom. The light of Israel is the knowledge of God's righteousness and mercy and the indomitable and undefeatable spirit of your faith through all the centuries.

"Let this joint celebration today be marked by two things:

"First, a larger recognition of the things that we have in common — a deeper appreciation of how intertwined the roots of our faith are. Many Christians have little idea how much Christmas owes to Judaism and how greatly it has drawn from it. 'O magnify the Lord with me, and let us exalt His name together'. That was your invitation. We accept it.

"Second, let this day be marked by us both with a new dedication to goodwill, not in platitudes or empty words, for the times are too serious, but in an intense and active goodwill that shall find expression in our participation in good works. Let us stand on guard in Canada against the hatred and cruelty that has been let those in Germany. Next year or the next our Empire will celebrate its victory, and it will be a day of great rejoicing — but let us know that this victory must include the triumph of goodwill or it will be a vain and transient triumph.

(Continued on Page Four)

Rabbi Eisendrath's Message

"If every Christian in the world shared the spirit of Dr. Hunter, it would not be so difficult in the midst of an hour, so apparently Christless, as the present to bid my friends in the ranks of Christendom a Merry Christ's Mass. For the goodwill and peace which Christmas comes to proclaim appear blasphemously shattered by bombs bursting in air and the rattle of machine-gun bullets. Nor is this seeming flight of the true spirit of Christmas counter-balanced by the mere superficial conviviality, derived in too many instances, by as free a flow of spirits as mortal man has the capacity to quaff.

"As a Rabbi in Israel, I deplore nothing more than this de-christianization, this de-spiritualization, this secularization and commercialization of what has always haunted me as essentially a holy and sacred day. I pray with you, therefore, that your sublime mass of Christ may be re-invested with its true glory, proclaiming the good tidings that unto you this day was born one whose life and death revealed the way of fellowship and love for all mankind.

"If men would but restore this religious content to the Christmas festival; if, instead of forgetting, they would remember that it celebrates the birth of him in whose sight all men were to be brothers and for whom love alone was to be the weapon of the world's conquest for the sake of *God's Kingdom*; if Christmas were but once again saturated with this spirit of Jesus instead of being made to resemble the Roman Saturnalia or the Nordic Walpurgisnacht, then perchance wars would be no more and racial hatred and religious persecution would cease from the hearts and domain of men. For such a genuine Christmas, every Jew fervidly prays.

"No doubt, in the Nazi Reich, the *externalities* of Christmas are being observed today. But in that land of darkness, the Christian spirit has been outlawed, and its priests and pastors placed in concentration camps. It is the spirit of Christianity, however, which we Jews as well as all true Christians should seek to see enshrined once more, rather than to restrict the once profound appeal of Christmas to mere tinsel and tapers. Let Christ be put back into Christmas; let the wheat be separated from the chaff, the gold from the dross. Let Christians gather not alone around their Christmas trees, but let them kneel again at the manger, and let Jews stand before their rekindled Menorahs and chant praises to the Most High in their reconsecrated synagogues.

"Such is the common hope inherent in the Christmas and Chanukah festivals. Only those Jews, possessed of an abiding Jewish faith in that "Rock of Ages" who hast sustained and kept us alive through

so many perilous hours to bring us to this festive day; only those Christians who believe that the way of their Christ is through suffering and travail to that ultimate goal of peace on earth to men of goodwill;—only such genuine Jewish faith and Christian consecration will bring nearer the day for which Christian and Jew together strive and yearn.

"Eliminate Christ from Christmas, denude Chanukah of its Jewish content, and you abandon the world to darkness and the shadow of death, you surrender without a struggle to those whose avowed purpose it is to annihilate this spirit of liberty and brotherhood and peace from the haunts of man; this spirit which not a pagan celebration of Christmas nor a disloyal desertion of Chanukah proclaims, but which Judaism and Christianity, only at their highest and their best, pursue. To your tents, then, O Israel, and back to your Christ may you, my brethren in the ranks of Christendom, find your way, for only thus will you be able to sing together "Children of the martyred race", and surely that race of martyrs includes today both Christians and Jews:

"Children of the martyred race,
Whether free or fettered,
Wake the echoes of your songs,
Where ye may be scattered.
Yours the message cheering,
That the time must soon be nearing,
Which will see,
All men free,
Tyrants disappearing."

DR. HUNTER'S MESSAGE
(Continued from Page Three)

"I speak this Christmas night for every Christian that bears the name worthily when I say that we sorrow over the suffering of the Jew. A blind and wicked world is persecuting those to whom it owes most. We hope and pray that this Festival of Lights may be the dawning of a brighter day.

"Let us make it more than a hope—a dedication on a night sacred to us both. We will be more true to the faith that we profess, we will banish ill-will from our hearts, combat it whenever we see it in our city and land, and learn what the Psalmist learned long ago — "How pleasant a thing it is for brethren to dwell together in unity". And may God make plain to us both the beauty and the necessity of that unity!"

The Book-Shelf

MACMILLAN WAR PAMPHLETS: No. 1, Let There be Liberty, by A. P. Herbert; No. 2, War with Honour, by A. A. Milne; No. 3, Nordic Twilight, by E. M. Forster; No. 4, The Crooked Cross by the Dean of Chichester; No. 5, Nazi and Nazarene, by Father Ronald Knox; No. 6, When I remember, by J. R. Clynes. (Toronto: The Macmillan Company) Price, ten cents each.

Here are some useful pamphlets dealing with the war. The eight war pamphlets published by the Macmillan Company of Canada have been written by outstanding English writers, and the six listed above are quite stimulating. Mr. Herbert is inimitable in his defence of Civil Liberty, and his defence of Parliament and Press should certainly be read. He admits that few things that are free, alive and natural are perfect but "the great thing is that they are

free, have growth, and the power to breed. The Robot may be perfect but it is dead. The formation and arrangement of the elephant is open to a good deal of criticism; and, no doubt, if the critics were put to it, they might devise a much more handsome and logical quadruped. But it would not be an elephant, and might not survive". Mr. Herbert has another happy phrase when he refers to the "Great Spiritual Divide between the beasts of Berlin and the greater part of mankind".

Father Ronald Knox discusses the relation of National Socialism and the Roman Catholic Church in Germany, while Dr. A. S. Duncan-Jones, the Dean of Chichester, deals in his pamphlet with the struggle of the Evangelical, and particularly the Confessional, Church, and quotes a sentence from Neville Figgis which deserves to be remembered in these days: "religious liberty is rightly described as the parent of political". In "Nordic Twilight" Mr. Forster shows, by concrete examples, the truth expressed in a letter received the outbreak of war from a Frenchman who described the whole Nazi philosophy and program as "une pyramide d'appétits à base de stupidité". That is about the best description of these bestial fanatics which has come to our notice. Time will prove it.

Mr. Clynes answers the charge that the British people are hopelessly backward in the development of social justice by tracing the growth of a more humane attitude in industry from the time when he was a boy. He knows that there is much still to be done, but he feels that his country's record is creditable and that certainly all would be lost if Britain surrendered one inch to the claims of Hitlerism. Mr. Milne, who wrote "Peace with Honour" some six years ago, now writes "War with Honour" and thus traces for us his own spiritual understanding of the crisis. His final credo deserves to be read and memorized by pacifists if there are any left in Canada.

Canadian Conference of Christians and Jews

P. O. Box 181, Toronto

Co-Chairmen:

DR. E. CROSSLEY HUNTER,
RABBI MAURICE N. EISENDRATH

Director:

DR. C. E. SILCOX
16 Glenrove Avenue East — Toronto

THE BOARD

A. B. Bennett, G. Raymond Booth, Dr. A. Brodey, Dr. Peter Bryce, Dr. Mabel Cartwright, Dr. John Coburn, Oscar Cohen, Dr. E. A. Corbett, Provost F. H. Cosgrave, Dr. A. Czako, President W. Sherwood Fox, Egmont L. Frankel, Dr. E. B. Hurwich, Miss M. Louise Gizes, Mrs. H. B. Jackman, Gilbert E. Jackson, Dr. W. W. Judd, Professor Watson Kirkconnell, Rev. W. T. McCree, Principal Joseph McCulley, Rev. J. I. McKay, Rev. Norman McMurray, Rev. John McNab, Dr. J. Lovell Murray, Rev. J. D. Parks, Dr. G. S. Patterson, Leslie Roberts, Dr. G. Stanley Russell, Rabbi S. Sachs, B. Sadowski, B. K. Sandwell, L. T. Simonsky, Rabbi Reuben Slonim, F. W. Stapleton, Taylor Stetch, Professor Griffith Taylor, Professor W. E. Taylor, Miss Winifred Thomas, President James S. Thomson, Miss Marjorie Trotter, Professor E. J. Urwick, Principal Malcolm W. Wallace, Principal R. C. Wallace, Rev. J. E. Ward, Senator Cairns R. Wilson, Dr. D. A. Wyke, E. C. Young, S. J. Sacks, Miss Olive F. Ziegler.

TREND OF EVENTS

THE JEWISH NEWS - LETTER

CIRCULATED PRIVATELY • EDITOR: MEIR GROSSMAN

PUBLISHED WEEKLY AT 55 WEST 42nd STREET, NEW YORK CITY

Vol. 1. No. 15.

Six pages

May 9, 1941.

REAWAKENING IN ENGLAND: MIDDLE-EAST APPEASERS TO BE PURGED

A dramatic reversal of policy similar to the one effected by British Parliament following the debacle in Norway, which led to the resignation of Chamberlain and his fellow appeasers - may be expected in regard to the Middle-East and particularly Palestine, advises from London to Trend of Events indicate.

The demands for a purge of the British Colonial Office and the elimination of the last appeasers has been constantly rising in British Parliamentary circles and in leading journals of opinion. The finger of accusation has been pointed at the five guilty men who advocated the continuation of appeasement in relation to the Arabs even after the Munich policy had been discarded. Lord Halifax, now British Ambassador in Washington; Malcolm Macdonald, now British High Commissioner for Canada; Sir Miles Lampson British Ambassador in Egypt, Sir Harold McMichael, British High Commissioner in Palestine and Mr. Smart, British Political Advisor for the Near East, are the "five guilty men" whose policies of appeasement have been proved fallacious and unfortunate by the events in Iraq.

It is considered in London to be almost certain that Sir Harold McMichael will soon be removed from his post as Palestine's High Commissioner.

APPEALS TO CHURCHILL: JEWS DEFEND PALESTINE!

A rising tide of public opinion reached Winston Churchill this week in form of pleas from all parts of the Western hemisphere to permit the Jews of Palestine to defend themselves, their country and their honor in case of an Axis attack.

Some appeals of this character have been addressed to President Roosevelt with the request to transmit them to the British Prime-Minister. Others have been sent directly to London. Still others have been conveyed to British Ambassadors in South American lands.

While approximately 10,000 Palestine Jews serve, as volunteers, in the British forces, the Jewish Agency's proposal for a Jewish Army has not been approved nor has anything been done to arm the Jewish population, which may have to rely for its safety on a Home Guard of its own. Hence the urgent appeals to the British War Cabinet.

AMONG THOSE ABSENT: JEWS

More than 20,000 persons crowded Madison Square Garden last Wednesday when speakers for all peoples oppressed and subjugated by the Axis powers addressed the "Freedom Rally" under the chairmanship of Mayor LaGuardia. Wendell L. Wilkie spoke for America. Among those officially absent were the Jews of America. The long roster of speakers contained no Jewish spokesmen. Asked for an explanation, the New York chapter of the Committee to Defend America by Aiding the Allies, the sponsors of the Rally, declared that the reason for the non-appearance of any Jewish spokesmen was the objection on the part of certain Jewish leaders to have the Jews classified as a people.

HITLER'S FIRST VICTIMS: NEARLY 5,000,000 JEWS UNDER NAZI RULE

The first - and only - official declaration of war by Adolph Hitler was directed against the Jewish people. With the conclusion of the Balkan campaign which closes a seven year period of war against Jews, it appears that less than 1/3 of the total Jewish population in the world has come under the direct rule of the Nazis.

A survey of the Jewish population figures in the 14 countries that have been overrun by the would-be world conqueror discloses that with the invasion of Greece the number of Jews living and suffering under the Swastika amounts to 4,590,000 souls. The Jewish world population has been estimated to have been more than 16,000,000, according to figures compiled prior to the outbreak of the war.

The figures for the Jewish population under Nazi oppression are as follows: in Nazi Poland - approximately 2,000,000; in Rumania 800,000; in greater Germany (including the Reich, Austria and Danzig) - 380,000; in Hungary - 500,000; in the occupied part of France - 250,000; in Czechoslovakia - 150,000; in Holland - 150,000; in Belgium - 70,000; in Yugoslavia - 100,000; in Greece - 70,000; in Italy - 50,000; in Bulgaria - 50,000; in Norway and Denmark approximately 10,000.

AMERICAN ZIONIST CONGRESS PLANNED

An all-American Zionist Congress will in all probability be convened in the near future to consider the state of Palestine and of the movement in the light of the rapidly developing emergency. Trend of Events learns.

Delegates and representatives of all Zionist parties and groups are expected to take part in the sessions, which will be modelled along the lines of procedure of the biennial Zionist World Congresses. In addition to the major issue now confronting Jewry and Zionism, the American Zionist Congress is also expected to consider and act upon a plan for reorganizing American Zionism. The Zionist party and fund-raising machinery is to be given a thorough overhauling. Plans for such re-organization are now being considered and will be submitted to the Z.O.A. convention which was postponed from July to September.

The proponents of the re-organization plan contend that Zionism in the United States is at a disadvantage because it is lacking in a recognized central authority empowered to speak on behalf of the entire movement. Under the plan now being considered, the Mizrahi Zionist Organization as well as the Labor-Zionists and Hadassah would join the General Zionists of the Z.O.A. in forming an all-Zionist body, which would be vested with authority to direct and supervise Zionist activities in this country without infringing upon the internal autonomy of the partisan groups represented therein.

I.C.A. HEADQUARTERS TO BE TRANSFERRED TO U.S.

I.C.A., the famous Jewish philanthropic institution, which has sought to give countless thousands Jewish refugees a new start in havens overseas, is now itself one of the refugees seeking an opportunity for salvaging at least a part of its once great fortune and to resume its activities.

With the occupation of Paris in the summer of 1940 the I.C.A. (Jewish Colonization Association) headquarters were temporarily moved to London where the remainder of its funds were safe from the Nazi grip. A great part of its investments that date partly to the last decade of the 19th century were lost with the advent of the Nazi troops into Vienna, Brussels, Amsterdam, etc. Most of its investments, with the exception of those made in Palestine and Argentine, appear now to have been wiped out. The only foundation for its present and future

activities rests on the assets that have been preserved in the British capital from where, however, it is impossible to transfer any funds because of the prevailing restrictions.

With the reopening of I.C.A. headquarters in New York, the old "Aunt ICA" is expected to take a new lease on life and again make herself a potent factor in the promotion of agricultural projects for the benefit of refugees in South America.

The I.C.A. was founded by Baron Maurice de Hirsch in 1891 and was incorporated in London with a capital of 2,000,000 pounds sterling. After the death of Baron de Hirsch who in his will added considerably to the resources of the I.C.A., the shares were divided among a number of Jewish communities and organizations in Europe which were named as trustees. These elect the Council of Administration and the Directors.

REVOLT OF THE APOSTATES

The lot of the European Jew in Adolph Hitler's domains is tragic enough but still greater is the misery of the Apostates - the Jew who was baptised in order to escape identification with his people.

Within the walls of the constantly growing number of Ghettos in Eastern, Central and Western Europe, the Nazi authorities have now to face what has been described as the Revolt of the Apostates. Thrown into the Ghettos under the Nazi racial doctrine, the Apostates find themselves in the unviable position of having been cast out by the Aryans and rejected by the Jews. Compelled to live within the Ghetto, they are now seeking the "mercy" of the Nazis to create for them a Ghetto within the Ghetto.

Typical of this tragic development is the plight of a considerable number of the Apostates in the Ghetto of Warsaw, former capital of Poland. Classified as Jews, they have to wear the yellow badge and be subject to all the restrictions that have been placed upon full-fledged Jews. Imbued with the anti-Semitic virus against which they sought protection by assuming the coloring of the majority, the Apostates now find it unbearable to live among Jews and to be regarded as such. In their dilemma they found a leader. His name is Boleslaw Dickstein-Kupiecki, the baptised son of Professor Dickstein, an outstanding leader of the assimilationist group in Poland a generation ago. Under Dickstein-Kupiecki the Apostates organized and demanded of the Nazis the opening up of a special street within the Ghetto for them, the establishment of a Church and a separate jurisdiction from the Jewish Kehillah.

AMERICAN JEWS IN PALESTINE: SUBMIT PLEA TO CONGRESS

A committee representing a considerable number of American Jews in Palestine presented to the U.S. Consul in Jerusalem an urgent petition, which he was requested to transmit to the Department of State for consideration by the Congress of the United States.

The petition deals with the danger threatening their legal status as native or naturalized citizens of the United States. Under the law enacted by Congress on October 14, 1940, naturalized Americans who live abroad and will not have returned to the United States prior to October 14, 1941, forfeit their U.S. citizenship. The petitioners, pointing out the hazards and high cost of war-time travel, which prevents them from returning by the time specified in the Act, urge Congress to postpone until after the War the putting into effect of this Act.

Among the signers of the petition were Miss Henrietta Szold, the American Zionist leader, A.L. Miller, secretary of the Y.M.C.A. in Jerusalem, Dr. Judah Magnes, president of Hebrew University, the Rev. Mr. McLanahan American minister, Julius Simon, president of the Palestine Economic Corporation of New York.

PHILADELPHIA YIDDISH DAILY SUSPENDS PUBLICATION

The "Yiddische Welt", Yiddish daily of Philadelphia, Pa., this week suspended publication as a daily newspaper.

The publishers announced that the journal will henceforth appear as a weekly. Having served the Philadelphia community for many years, the newspaper found the going hard in recent years because of a constant decline in circulation and advertisement.

Of the six remaining daily Yiddish newspapers in the U.S.A. four are being published in New York, one in Cleveland and one in Chicago.

JEWS IN FRANCE: PETAIN "COLLABORATES" WITH HITLER

Whether defeated France will or will not join the Axis or "collaborate" with Adolph Hitler's new order may for a while remain a mooted question but in regard to Jews the Motherland of Liberty, Equality, Fraternity is already a full-fledged collaborator with the Third Reich.

The appointment by Marshal Petain of Xavier Vallat, notorious French anti-Semite, as Vichy's Commissioner for Jewish Affairs, is eloquent testimony to the direction along which Petain's government is ready to travel. Vallat who was appointed to his post on March 29th, recently declared that it was his intention to confiscate the property not only of the Jews in France but also those who are citizens or residents of French North Africa. There are over 300,000 Jews in the French North Africa (160,000 in Algiers, 160,000 in French Morocco and 60,000 in Tunis).

The Nazi-directed and controlled French press recently launched a campaign agitating against the transfer of capital by French Jews to French North Africa.

While there are indications that the promulgation of the anti-Jewish measures by the Vichy government has been inspired if not forced by the Nazis, the fact of the matter is however that Jews, native born as well as refugees, are being subjected to the harshest treatment although shades of difference may be discernible in the treatment accorded Jews in occupied and in unoccupied France. Anti-Jewish laws are being enforced much more stringently in occupied France but the French authorities in unoccupied France have also taken to deporting of many Jews to forced labor battalions in North Africa.

The condition in which thousands of Jewish refugees in the French concentration camps is particularly shameful and scandalous.

ALL QUIET IN PALESTINE

Due to the precautionary measures taken by the military authorities and the strategic distribution of the military units, peace and order prevailed in Palestine during the past week, sensational reports to the contrary notwithstanding. These reports have emanated via Vichy and Budapest from Axis propaganda sources and by their crude wording have betrayed their ignorance of Palestine geography as well as conditions.

There is every reason to believe that despite the Axis inspired propaganda conditions in the country will not be disturbed. All Arab agitators are being kept under strict observation. From their experience during the anti-Jewish terror of 1936-39 Wavell's men have learned how to deal with dangerous possibilities in Palestine. The disposition of the British troops is such that no surprise can be expected. In addition, there is a considerable number of Jews in the Palestine police force and the British Imperial forces. The registration of all unmarried Jews between 20-30, not authorized but not prevented by the British Administration, helped to remove tension. The registration was proclaimed and conducted by the National Council of Palestine Jewry and the Zionist Executive.

- [The system of caste which is one of the most characteristic institutions of Hinduism and the basis of Hindu Society, is a direct denial of the brotherhood of man. The idea that the Brahmin is the brother of the pariah is contrary to the first principles of Hinduism, and abhorrent to the Hindu mind. Whatever enthusiasm there may be for brotherhood in the abstract, it stops short of the brotherhood of the Brahmins and the pariah. To apply to Hindu society the principle of Christian brotherhood would mean a social revolution; and it is for this practical reason that the spread of Christianity in India is so bitterly opposed. The Western dress has little or nothing to do

2) with it: the real ground of the opposition is the fundamental principle of the brotherhood of man, and on this point there should ought to be no compromise. One of the main dangers that confronts Christianity, in South India, at any rate, in the immediate future, consists in the tendency to substitute the spirit of caste for the spirit of brotherhood, as the basis of Christian society. Any concession to that tendency would be fatal to the spiritual life of the Christian Church.

Dr. Whithead
Bishop of Madras

We refuse to give any recog-
nition to caste in the Church,
and a Christian living in caste
connection would at once be re-
moved from Church member-
ship, and his name cut off
the roll. This has often been done
in Chamba, where we have had
most trouble with the caste ques-
tion.

J. Hutchinson.
Medical Missionary
Established Church of Scotland.

Our Mission does not allow
the observance of caste by any
of the converts.

Rev. G. P. Taylor, D. D.,
Irish Presbyterian Mission
Ahmadabad

Bombay Presidency.

We allow no recognition
of caste in our Church.

Dr. Dyer.

Medical Missionary
United Free Church

Pachamba

Pungul Presidency.

Caste in the Christian Church
in India.

Resolutions on Caste adopted unan-
imously by the South India Confer-
ence convened in Bangalore.

- (1) That the Conference regards Hin-
du caste both in theory and prac-
tice as not a mere civil distinction,
but emphatically a religious institution,
- (2) That viewed in this light it is
diametrically opposed to the Christian
doctrine of the oneness of human
nature, and the brotherhood of all
true Christians.
- (3) That it is the duty of all mis-
sionaries and churches to require
its entire renunciation with all
its outward manifestations by
all those who desire to enter

2) the Church of Christ.

The early Missionaries in some of the Missions of South India allowed caste in the Church, and their successors have found it impossible to uproot it. It is a mistake to think that it will die of itself. It will only disappear by the use of caustic and the knife.

The Missionaries of the North ought to profit by the experiences of those in the South. The younger men in those Missions that have dealt leniently with caste are emphatic in their denunciation of it, and grieve that it was ever allowed to find its way into the Church.

Rev. J. H. Wye Koff, D. D.,
Aroor Mission, Bellary
Madras Presidency

Resolutions on the Subject of caste
from the Book of Rules of the Fresh
Mission of the Dutch Reformed Church
of Amstedam.

Whereas caste is an essential
part of heathenism, and is one of
the mightiest of the forces arrayed in
antagonism to the Gospel, and -
Whereas its existence within the pale
of the Church saps the very foundation
of Christian unity and trends asun-
der the members of Christ's body,
and -

Whereas we do not consider that
eating and drinking together at the
Lord's Supper and drinking from
the same sacramental cup afford suf-
ficient proofs of the renunciation
of caste, therefore

Resolved I That the entire re-
nunciation of caste be as indispens-
able a condition of service in the

5
Mission as the abandonment of
idolatry, or any other component
part of heathenism. —

II That social and fraternal inter-
communication among Christians
concerned by friendly visits, by mutual
attendance at marriages and fu-
nerals, and by eating and drink-
ing in each others houses, shall
be regarded as proofs of the relin-
quishment of caste, and that any
individual who does not cheerfully
conform therunto cannot become,
or continue a member of any of
our congregations, or a Christian
agent of the Mission.

Fundamental Rule of the
Apostolic Mission, South India.

Caste among the Christianized masses

That the Christianized masses of India may yet prove to be a source of strength to India is the earnest desire of every Christian well-wisher of India. We do not wish it to be understood that we are against such mass movements, but we wish to emphasize the fact that mass movements are not an unmitigated blessing; that, unless utmost care be taken to break down any caste spirit that may be found to exist among these masses of the common people that move toward Christianity

2) there is always the risk of losing what the missionary has labored for, and that in the long run, they would be a source of weakness to the Indian Church.

Another thing we also wish to emphasize in this connection is that, while the work among the masses is successfully carried on, the evangelization of the highcastes should not be left without adequate organized effort, trusting to stray individual conversions. To bring them to Christ in multitudes, if possible, is as much the duty of the missionary, as

3) the bringing in of hosts of
the common people. Work
among the higher castes may
be hard, but it ^{ought} not to be
neglected.

From The Christian Patriot
of Madras, a paper edited
by Indian Christians



The Missionary Attitude to the Unrest.

WE enter upon 1909 with India a graver administrative problem than ever. The attempt upon the life of Sir Andrew Fraser, and the unconcealed sympathy shown to the murderers of the informer Gossain, have intensified the feeling of uneasiness which the present position of India awakens in all thoughtful minds. Whereunto will this grow? Is British supremacy seriously threatened? Is there any real danger of a general massacre of Europeans? We do not think so, but it has to be frankly acknowledged that there is an irreconcilable section of the people prepared to wage war against all things British, and apparently strong enough in Bengal to terrorise into silence the far larger and more moderate section of reformers. While our statesmen are seeking to face the situation with what wisdom they may, it behoves the Missionaries of India to ask themselves how they can help to a peaceful solution and what they ought to do in the present crisis.

Let it be frankly acknowledged that the Missionaries themselves have had a good deal to do with creating the crisis. They more than any others have awakened young India, and if some of them feel disposed to regard the present agitation for Indian Home Rule as a kind of Frankenstein, they must not shrink from their responsibility, but manfully do what they can to direct into wise channels the energy everywhere apparent. After all, with all its excesses life is always better than death, and no one who contrasts the India of to-day with that of fifty years ago can help feeling a thrill of pride in the extraordinary advance which has been made. The education of the people has gone forward by leaps and bounds, and has embraced widely different castes. Even outcastes have had at last a chance, and contend with Brahmans for important Government positions. The old lethargy has disappeared and with it the old exclusiveness—new ideals have arisen and a new spirit of patriotism, binding men of different races and castes together for the service of India as a whole, has begun to appear. Whether it was wise or not to make the English language so exclusively the medium of instruction in the higher branches of learning, the result has been the universal acceptance by educated young Indians of the political ideals of the West. There is no disposition anywhere to go back to the old codes, with their artificial and unfair distinctions between the castes and their cast-iron restrictions on liberty and progress. Even the students of Bengal, who march in procession behind a murderer's corpse, demand a Constitution like the British, with parliamentary representation and responsibility.

While this is so, their attitude to the masses is very undefined. Theoretically they regard them as fellow-citizens, as their Western text-books have taught them to do, but practically they dislike the

thought of close contact with the lower castes, and their programme makes no serious provision for their uplifting. The bulk of them are in truth aristocratic radicals, akin to the whigs of last century, with no real sympathy for the submerged tenth, or nine-tenths, as it happens to be in India. It is this that takes the heart out of the agitation. They can stir up the mob to an unreasoning hatred of foreigners, but they cannot hold out any substantial promise of lightening their burdens or raising them socially or providing better homes and food for them. They are far more anxious than their British rulers to keep the main distinctions of Hindu caste unimpaired. The result is a limited agitation, formidable no doubt, but not involving seriously the stability of British rule.

The fact that the agitation commands the sympathy of all educated Indians makes it necessary to deal with it in a friendly and earnest spirit. In almost every town now in India there is a small group of educated men. These compose the lawyers, doctors, schoolmasters and subordinate officials, and they are drawn in pretty equal numbers from the Hindu, Mohamedan and Christian sections of the population. These are generally university men and have great influence over the students of the High Schools. They are all more or less in sympathy with reform, but respond with eagerness to any advances made by British officials or Missionaries. Their position is a very difficult one, their English education alienating their sympathies from the old-fashioned Hinduism of their friends, and their race-feeling and customs making close intercourse with Europeans most difficult. Like Eurasians they are quick to resent fancied slights, and are considerably influenced by the inflammatory utterances of the Indian press. The Christians and Mohamedans of the group are absolutely loyal at the present time, the former from the instinct of self-preservation, coupled with more frequent and easy intercourse with Europeans, the latter from dislike of and contempt for the Bengalis. But the Hindu section is more or less disloyal, and is being assiduously cultivated by emissaries from Beugal.

What, then, should be the attitude of the Missionary? Along with outspoken denunciation of excess and violence he must show sympathy with all generous aims and objects. These men are struggling for political rights, which our fathers won for us hundreds of years ago. No doubt selfish motives and class-prejudices and social feelings are mixed up with the patriotic spirit, but even the Barons in English History who wrested the *Magna Charta* from John were not all saints. The agitation has the sympathy of practically all educated Indians, even Christians, and it is folly to ignore or minimise it. The Missionaries have at present in large measure the confidence of the educated class; let them not lose it by a timid conservatism. Let them rather boldly identify themselves with the demand for reform, and endeavour to keep the agitation free from unwholesome elements. Public lectures by Missionaries on true political ideals and methods would at this stage be most valuable.

Extract From

CHRISTIANITY AND THE NATIONS

BY

Robert E. Speer

"Five Years in a Persian Town"

It will perhaps be felt by some (says Mr. Malcolm in the preface) that more ought to be made of the points in common between Islam and Christianity. The fact is that when the people come to the missionary they do not want to find agreement but disagreement, and consequently the missionary gets to think not so much of what they know as of what they do not know. So a missionary writer is, perhaps, inclined to pass over common points, whatever religion he is writing about. In the case of Islam there are really not many to note, and in support of this statement I may relate a story told by an officer of Indian troops. One day a Mohammedan, in the course of a conversation, said to him: "Of course, Sahib, your religion and ours are very near together. Your Christ is one of our prophets." My friend replied: "What do you mean? Of course Christ is one of your prophets, but to us he is more than a prophet; He is the Son of God and the pattern of our lives. Besides there is hardly a single practical point where Mohammedans and Christians are not entirely at issue." The man looked up and said: "Sahib, you have read the Koran, and you have read your Bible. I always make that remark to Christians: I made it to a padre the other day; and they most always say, 'Very true; Mohammedanism has a great deal in common with Christianity.' Well, Sahib, when they say that, I know that they have not read the Koran and they have not read their Bibles."

A NEW WORLD ORDER

"It is toward this goal—the goal of a New World Order . . . that a harassed humanity must strive."

THE ESSENCE OF FAITH

The purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly-established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

Gird up the loins of your endeavor . . . that haply the tumult of religious dissension and strife that agitateth the peoples of the earth may be stilled, that every trace of it may be completely obliterated. For the love of God, and them that serve Him, arise to aid this most sublime and momentous Revelation. Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction.—BAHÁ'U'LLÁH.

FRIENDLINESS AND FELLOWSHIP

The utterance of God is a lamp, whose light are these words: Ye are

the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He who is the Day Star of Truth beareth Me witness! So powerful is the light of unity that it can illumine the whole earth. . . .

Exert yourselves that ye may attain this transcendent and most sublime station, the station that can insure the protection and security of all mankind. This goal excelleth every other goal, and this aspiration is the monarch of all aspirations. So long, however, as the thick clouds of oppression, which obscure the day star of justice, remain undispelled, it would be difficult for the glory of this station to be unveiled to men's eyes.—BAHÁ'U'LLÁH.

PROMOTION OF WELL-BEING

Address yourselves to the promotion of the well-being and tranquillity of the children of men. Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City. Illumine and hallo your hearts; let them not be profaned by the thorns of hate or the thistles of malice. Ye dwell in one world, and have been created through

the operation of one Will. Blessed is he who mingleth with all men in a spirit of utmost kindness and love.—BAHÁ'U'LLÁH.

IF LOVE AND AGREEMENT

If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it, destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord and fellowship it will progress steadily and human conditions become brighter, whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife.

Finally, this is true of humanity itself in the aggregate. When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant, and the happiness and tranquillity of mankind will be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away, and Universal Peace unite the nations and peoples of the world.—'ABDU'L-BAHÁ.

TO ESTABLISH PEACE

O ye rulers of the earth! Wherefore have ye clouded the radiance of the Sun, and caused it to cease from shining? Hearken unto the counsel given you by the Pen of the Most High, that haply both ye and the poor

may attain unto tranquillity and peace. We beseech God to assist the kings of the earth to establish peace on earth. He, verily, doth what He willeth.

O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust. Fear the sighs and tears of this Wronged One, and lay not excessive burdens on your peoples. Do not rob them to rear palaces for yourselves; nay rather choose for them that which ye choose for yourselves. Thus We unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! How strange, how very strange!—BAHÁ'U'LLÁH.

THE CALL OF BAHÁ'U'LLÁH

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. . . . The principle of the Oneness of Mankind . . . is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. . . . Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family.—SHOGHI EFFENDI.

gin to count on the faithful labors of a man he suddenly packs his valise and abandons the field." And this has certainly been the case. Yet such a state of things is only the natural effect of a palpable cause. We have had good and earnest workers on the field. They have labored hard and incessantly, they have suffered persecutions, they have waded deep in poverty and in hunger; one of them, a native preacher, wore out his clothes and shoes going from house to house (as your representative) inviting sinners to Christ, Brother De Pass having given the money with which a pair of pants was bought for him. This brother fought bravely, like a good soldier of the Lord Jesus, against all odds. But like others, he was compelled to leave our ranks because of inadequate support. Others have followed him in the work and are now on the field. How they manage to subsist God only knows. We are certainly too slow, dear friends, in realizing the extent of our duty and responsibility in relation to the Cuban Mission. We are carrying the message of the gospel to nations thousands and thousands of miles away, leaving behind us one of the most unfortunate and spiritually darkened countries in the whole world! And is this right? Here, almost within sound of your church bells, are more than a million and a half of people who are just as much given to idolatry and superstition as China, Japan, Africa, or any other race in the universe; just as destitute of the most superficial knowledge of the gospel of the Son of God as those who have never heard it preached at all. And shall we hasten to rescue those who in distant lands perish for the bread of life, neglecting those who are (both geographically and in other respects) nearest to us, and whose mournful lamentations and bitter wallings are daily sounding in our ears? Nay, verily, "the first we ought to do, but not leave the other undone." Their pleadings are irresistible. How can we turn a deaf ear to those perishing ones? No, never. In Jesus' name we shall extend to them a helping hand. By the grace of God ye shall offer to them the living waters that shall slake their thirst and the bread that shall feed them to all eternity!

Dear brethren, do not misunderstand me. I am heartily in favor of foreign missions. In my humble opinion, whenever our beloved Church shall have ceased to send the gospel to the regions beyond, or failed to properly supply their urgent demands, she shall have come short of fulfilling her solemn duty before God. Indeed, should such ever be the case (and may God forbid it), the Methodist Church shall inevitably die! Her candlestick shall be removed from her midst, her light must go out forever! But ah, must Cuba, "my own, my native land," be left out of your plans and not be remembered by those whose duty it is to "go out into all the world and preach the gospel to every creature? Can the Methodist Church, South, assign a good reason (one that will stand the scrutiny of the judgment day), why in her onward march to the conquest of the world for Christ, Cuba, her nearest neighbor, yea, the stranger

within her very gates, is passed by and no very great effort is made to emancipate her from spiritual thralldom and death? Forgive me, brethren, if I seem somewhat impatient and impetuous in expressing myself with regard to this matter. Be it well remembered that it is a Cuban himself who is now addressing you, one of the hungry children whom God years ago pitied and graciously fed with a handful of the sweet meal of the blessed kingdom, and who still at the present moment feasts at the rich banquet of his infinite grace. How can I continue to enjoy the bountiful repast while my kinsmen according to the flesh are daily perishing before my very eyes? Ah, brethren, I am confident you will quite fully understand and appreciate my position and will not censure me because of the manner in which I have tried to press my claim upon you! I am pleading for my own country! I am begging a handful of meal for my own starving brother! I am too much in earnest to stop to select words with which to express my thoughts and desires in regard to such a momentous question as the salvation of my people is to me. A devout preacher who frequently indulged in that most healthful practice of shouting, while referring on a certain occasion to an unkind remark made by some fastidious person, said: "Let angels whisper, a redeemed soul must shout." And so, beloved brethren and friends, you will pardon me for shouting my cause to you. Let other missionaries plead quietly, and with great dignity and wisdom whisper into the ear of the Church the various needs of their several fields of labor, but in pleading for my own people, starving and dying, I beg the privilege to shout and weep in your presence, in order that I might be successful in directing the attention of the Church to the perilous and perishing condition of those who are near and dear to me.

THE SUCCESS OF CHRISTIAN MISSIONS IN INDIA.*

BY FRED PERRY POWERS,

Editor of the *New York Journal of Commerce and Commercial Bulletin*.

WITHIN recent years there has been a great increase in the foreign missionary work of the Protestant Churches. The annual contributions for their support have nearly tripled in twenty-five years, and in 1892 amounted to \$14,588,354.† There are those who, like Judas, deplore this expense, and suggest that the money would be better spent in charity at home. But as the contributions for the support of Protestant missions all over the world did not in 1892 quite equal the sum estimated to have been spent on the poor of the one city of New York in the season of 1893-94, it will hardly be claimed that the poor are neglected on account of missions. Of the four societies that expend over \$1,000,000 a year each,

* Republished from the *June Forum*.

† James S. Dennis, D.D., "Foreign Missions After a Century."

three are American and are supported by the Methodists, the Presbyterians, and the Baptists. The Congregational Board spends about \$750,000.

So much of this investment and expenditure as is made in India is wasted, according to an article by Mr. Gandhi, of that country, in the *April Forum*, in which explanations are offered for a failure that is assumed, not proved or even indicated. I purpose to show that missions in India are successful, and that the chief obstacles they encounter are those features of Asiatic society and religion which no educated and traveled Hindu gentleman can be proud of.

Protestant Christianity is growing in India as fast as it is in the United States, and the growth of the missionary churches has exceeded the estimates, or rather the conjectures, of the missionaries twenty-three years ago. The centennial of Carey's arrival in India has now been celebrated. For many years after 1813, native Christians were denied civil rights under a government of Englishmen, and much of what is now British India was closed to missionaries by native princes; and the man who abandons the national religion for the religion of the conqueror is still subject to some ostracism and private persecution. Until half a century ago, missionaries had done little but prepare the ground, and it was not till the mutiny that the Christian people of England were aroused to their responsibilities and responded to them.

According to the figures of the Bombay Missionary Conference of last year, the communicants in Protestant churches in India numbered 132,722 at the end of 1890, which was a little more than the communicants in the Presbyterian Church, South, in the United States. From 1880 to 1890* the Methodist Episcopal communicants in the United States increased 31 per cent., the Congregational 33 per cent., the Presbyterian, North, 37 per cent., and the Protestant Episcopal 55 per cent. In the churches of India, represented at the Bombay Conference, between 1881 and 1890 the increase of communicants was 61.24 per cent. This rate of increase is a little discouraging, in view of the fact that the communicants increased 114.56 per cent. between 1871 and 1881, and 111.46 per cent. in the previous ten years. In spite of the mutiny, the increase between 1851 and 1861 was 70 per cent. Baptist missionaries worked among the Telugus thirty years to get 25 converts, and then baptized 2,222 converts in one day, and 8,691 in six weeks, and now have over 50,000. The ordained ministers, both native and foreign, are not much in excess of one to 200,000 of the population, but the number of the ordained natives is increasing rapidly. In 1890 there were nearly 300,000 pupils in the mission schools. Instead of reckoning six adherents to one communicant, as in the earlier years, the missionaries in 1890 reckoned only three, so careful are they not to exaggerate, though "statistics of conversions,"

* H. K. Carroll, "Religious Forces in the United States.

wrote Sir Charles U. Atchison, Lieutenant-governor of the Punjab, to Rev. Robert Stewart, of Sialkot, in 1886, "are no proper or adequate test of missionary work." In 1871 the missionary statisticians reported that at the then rate of progress there might be nearly 1,000,000 Protestant Christians in India in 1901, 11,000,000 in 1951, and 138,000,000 in 2001; but they added: "It is needless to state that such calculations hardly come within the bounds of sobriety." Yet at four adherents to a communicant they would have had a good deal over 700,000 in 1891, and would have many more than 1,000,000 in 1901.

It is impossible here to give the statistics of hospitals and schools and printing presses, and to quote at length the testimony of English officials to the value of missionary work. Dr. George Smith says:

No statistics can show the growth of these native Christians in wealth, in social position, in official and professional influence. They are pushing out the Brahmans, many of them being simply Christian Brahmans, by character, by ability, and by intelligent loyalty, till the Hindu press confesses the fact with apprehension, and the local blue-books report it continually to Parliament.*

Sir Richard Temple says of the native Christians in Southern India:

My conversation with them impressed me with their simple and absolute fidelity, their loyal feeling toward their European pastors, their resolute desire to transmit the faith unimpaired to their children. . . . I never heard but one opinion from magistrates, civil officers, and independent observers; namely, this, that these people are well-behaved, law-abiding, free from crime, temperate, harmless. . . . That they never cause scandals to arise, never apostatize, never compromise themselves with idolatrous practices, and yet never engage in feuds, or even in disputes with their heathen neighbors. As for their inner life—let any person who is acquainted with the practical ethics of Hinduism, not as gathered from sacred writings accessible only to the learned, but as displayed in the conduct of public worship and the effect of private example—contrast all that with the pure belief and the virtuous instruction under which they now live. We will then find it impossible to doubt the enormous effect morally and spiritually produced by Christianity on their minds and hearts. . . . The conduct of the native Christian is good, and worthy of the faith they profess.†

The letter from Sir Charles U. Atchison, above mentioned, was written in consequence of a statement in the book of an American naturalist, who had spent some time in India looking for wild animals and not for native Christians, that the British officials in India had not faith in the work of the missionaries, so far as spreading the gospel was concerned. Sir Charles wrote:

Any one who writes that Indian officials as a class have no faith in the work of missionaries as a civilizing and Christianizing agency in India must either be ignorant of the facts or under the influence of a very blind prejudice. . . . Missionary teaching and Christian literature are leavening native opinion, especially among

* "The Conversion of India," p. 204: London, 1893.

† "Men and Events of My Time in India," pp. 455, 500.

the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts.*

It would be difficult to name three more eminent Anglo-Indians of the present generation than Lord Lawrence, whose influence over the Sikhs kept them loyal in the Mutiny, and who was afterward viceroy; Sir Bartle Frere, who was governor of Bombay; and Sir Richard Temple, thirty-four years in India, political resident at Hyderabad, finance minister, Lieutenant-governor of Bengal, and Governor of Bombay. Sir Bartle Frere wrote a book about missions in India, which he said were accomplishing "a great moral and intellectual revolution." I have already quoted from Sir Richard Temple, and shall do so further. Of Lord Lawrence, whose secretary he was early in life, he says:

He rejoiced to mark the progress of Christian missions belonging to all Protestant denominations. This progress he deemed to be very considerable, and to be fraught with results that ought to stimulate the zeal of the Church in Great Britain. He placed a high value upon the labors of the missionaries as bringing about the conversion of large numbers among tribes that had not yet fallen under any one of the dominant religions of the East, and diffusing, by means of education, the leaven of Christian morality among the masses of the rising generation. He held also that the existence of the missions, and the example set of the lives of the missionaries, produced a good effect politically by raising the national repute of Englishmen in the esteem of natives.†

I invite particular attention to that last sentence. Lord Harris, Governor of Bombay, has testified:

I do not think I can too prominently say that our gratitude to the American Marathi Mission has been piling up and piling up all the years of this century. . . . I take this public opportunity of conveying, on behalf of the Government of Bombay, our most grateful thanks for the assistance the people of the United States are rendering this government in pushing forward the cause of education in India.‡

Other prominent Anglo-Indian witnesses to the utility of these missions have been Gen. Sir Herbert Edwardes, Sir Donald McLeod, Lieut.-governor of Madras, Sir Augustus R. Thompson, Lieut.-governor of Bengal, Sir Wm. Muir, and Sir W. W. Hunter, head of the statistical department. Earlier than most of these was this official declaration in a blue-book:

The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of these six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.§

* This letter, and letters extremely complimentary to both the religious and the secular work of missionaries, from Commissioner H. E. Perkins and Deputy Commissioner A. L. Roberts, of the district including Sialkot, were published in the *New York Tribune* in the spring of 1886.

† Page 331. ‡ *Missionary Herald*, March, 1892.

§ "Mental and Moral Condition of India," 1871-72. Transmitted to Parliament by the Secretary of State for India.

But testimony not less conclusive and even more opportune is afforded by Mr. Gandhi, who attributes the Brahma Samaj, its more influential successor the Arya Samaj, and a revival in Hinduism itself, to the stir created by the missionaries. Considering the disparity between their numbers and those of the natives, this is great praise. The Brahma Samaj movement was said by Max Müller, more than twenty years ago, to be "the most momentous movement in this momentous century." Its most distinguished member, Keshub Chunder Sen, said in the town hall of Calcutta, April 9, 1879, speaking not as a Christian, but as a Theist:

You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. It is Christ who rules British India, and not the British Government.*

The missionaries have made converts in all classes of society, but in the higher castes they have made few. Of the Rev. Krishna Mohan Banerji, Sir Richard Temple says:

Sprung from the highest caste, he learned from Christian teaching to feel a catholic charity for all the humbler castes of his countrymen, and seemed to perceive that one mode of propagating Christian principle among the heathen is to let them feel the warmth of Christian sympathy. Though his influence was perhaps not acknowledged by the upper classes, it really was considerable among the numerical majority of educated Hindus at the capital.

The mission work has succeeded better in the country than in the cities, and among the aboriginal tribes and the people of no caste than among the high caste Hindus and the Mohammedans. Two reasons for this are obvious, and we should not expect a Hindu gentleman to call attention to them. One is the subjection of man; the other is the subjection of woman. Both are protected from assault by that apathy which is characteristic of Asia, and which seems to attain its highest or lowest development among the Hindus. The climate paralyzes action, and the highest achievements of indigenous religious thought are contemplation and non-existence. Costumes, implements, institutions undergo no change. Learning is not increased, tyranny is not resisted, deception is not questioned, progress is not even understood where Asia is free from Western invasion. Appealed to by the West to awaken, and "live by knowledge and peace and love," the East responds, in the verses of Sir Alfred C. Lyall:

If the lords of our life be pleasure and pain,
And the earth is their kingdom, and none may flee,
Ye may take their wages who wear their chain;
I may serve them never; and sleep is free.

No one who has not lived in an Asiatic community can understand the degradation of Asiatic womanhood, or what it costs an Asiatic man to divest himself of the sense of the superiority of sex. But among the Hindus there are castes even in the dominant sex. A Turkish harber

* Monier Williams, "Religious Thought and Life in India," p. 514.

may become a pasha, and a candy-peddler has married a sultan's sister within recent years. The humblest Chinese may reach high rank by scholarship. But the constitution of Hindu society is absolutely the worst in the world. It is fossilized. Man is a god—or a demon, it matters little in Hindu theology—to woman, and the high-caste man occupies much the same position toward the low-caste man. Should we welcome a new religion that puts the horse and the dog on the same plane of spiritual and personal rights with ourselves? Will the high-caste Brahman welcome the missionary who tells him that God did not make superior and inferior races, but made of one blood all the nations of men? Did the slave-owner listen eagerly to Garrison, and has the Duke of Argyll yet fallen upon the neck of Henry George and kissed him? Democracy does not win its first converts in palaces and in the ranks of the hereditary aristocracy. No person who has ever heard the bitter cry of Asiatic womanhood will speak flippantly of Christian missionaries.

The introduction of Christian society not only overturns the social order in the mind of an Asiatic, but it shocks the sense of propriety of both sexes. No Asiatic society can understand reliance upon self-control to preserve virtue. It knows how to keep its men and women apart only by locking the latter into harems and zenanas, veiling them thickly on the street, and perhaps guarding them with eunuchs. The Asiatic is shocked to see men and women meeting as in European society; yet it is necessary to shock this perverted sense of propriety, because there will never be enough virtue to rely on till reliance on bars and veils and eunuchs ceases.

Admiration for Oriental religions is affected by a few Western people, and among them there are women, I am astonished to say, whose knowledge of them is derived from selected maxims from their sacred and sealed books. No Asiatic religion can stand an investigation of its results. The lights of Asia dispel no darkness. Mr. Gandhi is kind enough to suggest that missionaries would accomplish greater results if they would study the native religions and literatures more. This is not the judgment of those who preach Christianity at home or abroad, or who preached it in the days of the apostles. A man accepts Christianity when he feels that he needs it, and it is not important that a Doctor of Comparative Theology should submit to him the old and new faiths in parallel columns with their respective merits and demerits indicated. In his Westminster Abbey lecture on missions, Prof. Max Müller said:

Whilst the work of the parental mission is clear, and its success even in many parts of India undeniable, the results of controversial missions have been discouraging.

But missionaries have done their full share in the investigation of Oriental religion, literatures, institutions, and archæology. The Indian blue-book from which a quotation has already been made bears testimony on this point that is all the better because it is old:

No body of men pays greater attention to the study of the native languages than the Indian missionaries. . . . The missionaries as a body know the natives of India well. . . . They are the compilers of several dictionaries and grammars; they have written important works on the native classics and systems of philosophy, and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen.

Mr. Gandhi suggests that missionaries should adopt a vegetarian diet, as it is very painful to a Hindu to think of the slaughter of animals. Eager to help on the cause of Christianity, the *New York Tribune* takes up the suggestion and reminds the missionaries of Paul's familiar maxim regarding meat and wine. But Paul did not say that he would abstain from meat if eating it made him offensive to his brother; he would abstain only if eating meat led his brother to commit sin. To eat meat offered to idols might, by some of his converts from paganism, be regarded as an act of reverence to the idol; rather than encourage that he would go without meat. Quite the reverse is the situation in India. No one who has lived in an Asiatic community and observed the treatment of women and other domestic animals, whether kept for breeding or industrial purposes, will be imposed on for a moment by the implication that the Hindus abstain from flesh from motives of humanity. People among whom infanticide is common, and the suttee was a national institution till the English suppressed it as the result of missionary agitation—since which time the treatment of widows has been such as to make the pyre seem merciful—do not abstain from animal food on account of extreme sensitiveness of suffering. That their aversion to killing cows is pure superstition admits of no question. In his "Asiatic Studies" Sir Alfred C. Lyall, formerly Lieutenant-governor of the Punjab, says:

The worship of animals which by their appearance or habits alarm or startle human beings is so obvious in its primitive reason, and so common throughout India, that it needs no detailed description. . . . The goat has a peculiar trick of shivering at intervals, and this is taken to be the *afflatus*. In the North of India he is turned loose along a disputed border-line, and where he shivers there is the mark set up. . . . Every one knows that horned cattle, the wealth of a simple society, are adored throughout India.

Now if abstaining from meat fosters the belief that there is a god under a cowhide, it is the duty of missionaries to eat meat three times a day if thereby they may help to convince the dupes of Brahman superstition that beef is diet and not deity.*

The missionaries are intensely in earnest in their work, or they would not be doing it, for there is no pecuniary profit in being a missionary, nor is there pleasure, apart from the sense of duty well done, in living in most

* For the connection between vegetarianism and the doctrine of metempsychosis see "Religious Thought and Life in India," Vol. I., p. 315. See also "The Cow Agitation," by the Rajah of Bhinga, *Nineteenth Century*, April, 1894.

of the mission stations. They have acquired a good deal of experience, and there have been among them discussions—sharp, not to say acrimonious—regarding the best methods to pursue. They have been, and many of them still are, exposed to some danger and many discomforts. Surely it is not necessary to appeal to them to practice a little self-denial at the table in order to advance the work to which they have devoted their lives. The missionaries are as fine a class of men and women as can be found in Church-work at home, and those who have gone from American Churches deserve the frequent remark of the old Earl of Shaftesbury that American missionaries were the best combinations of piety and common sense he knew. Of English missionaries the *Quarterly Review* of January, 1894, says:

Men of mark for scholarship, in larger numbers than ever, devote their talents to the labor or the literature of the mission field and add to its prestige. The sons of English bishops no longer monopolize the richest livings at home, but give themselves to this most trying form of Church work abroad; and the sees of Litchfield and Exeter and Hereford, and even the princely throne of Durham, are adding to their dignity by sending from Episcopal palace and castle those who might justly expect high honor and advancement here in England. An archbishop's daughter maintained for years single-handed the work of educating Arab boys in Egypt, and daughters of lay peers superintend and cheer by their presence the zenana workers in India. Cambridge dispatched the most learned of its Arabic professors to try and win the Mohammedans of Aden, and the foremost of its cricketers to no less arduous work in China.

While the sole purpose for which missionaries go to India is to give religious instruction, the means they employ to that end are various. They teach the domestic arts, they provide medical and surgical attendance, and their schools and printing-presses have given an intellectual stimulus to the sodden and hopeless communities in which they put themselves, which no one who has not observed it can appreciate. It is felt in a marked degree in the communities which remain hostile to the religion of the missionaries. The Oriental Churches, the Mohammedans and the pagans, have felt it, and have been obliged in many places to meet this competition of the mind.

Literary art makes a jest of work for mankind, and Borrioboola Ghadries up the fountain of human sympathy. Science stops its laboratory work long enough to divert £1,000 from the rescue work of the Salvation Army. Philosophy paralyzes unselfish impulses by proving that reformatory work can accomplish nothing. Yet Christian missionaries are actually doing what Dickens ridiculed, Huxley distrusts, and Spencer says is impossible. With their hospitals and their schools and their churches they are proving their divine commission as Jesus of Nazareth proved that he was the Messiah: "The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

MISCELLANY.

THE HOLY CITY OF HINDUISM.

STEP up in the town of Benares, and you find something to interest at every step. Narrow, winding streets, through which the gaily-dressed throng surge and push with scarcely room to pass; sacred bulls wandering around unharmed and unharmed, monkeys skipping on the temple towers or hovering around their enclosures; countless little shrines all along the road which look strange and picturesque, tempting bazaars full of gold and silver embroidery, jewels from Golconda, shawls from Cashmere, funny wooden toys, richly chased brassware, fabrics of gauze, and sellers with dusky but patient and pleasing faces. Altogether Benares is a thriving and interesting place. And if you ask the natives, you at once find how dear it is to them. But is it for the beauty of its situation, or for any other reason? Benares is indeed "the Oxford and Canterbury of India in one." It has a remote past of 3,000 years, it has a great present prosperity; it holds a charm over millions of minds. Where does the secret lie? Look a little lower, and you will see its other side. It is a city wholly given over to an idolatry which deceives and degrades and can only disappoint. What do you see everywhere? Idols, not of one false god, but many. Step up to one of those picturesque shrines. What is within them? Idols. And behind the mass of outward show and splendor is the temple court. There, again, are the glaring, hideous idols, before which human lives have been offered, and before which they would be offered again if it were not for our Christian government. Benares and Hinduism enshrine a *Religion of Idolatry*. There is no worship of true prayer and praise either inside or outside these temples, but simply slavish offerings which spring not from love, but from fear, before hideous images of gods which are supposed by the Hindus themselves to have been cruel or impure. Like the whitened sepulcher full of dead men's bones, we see behind the mass of dazzling marble and gold nothing but that which "defileth and maketh a lie."

What is the secret of the Hindu's love of Benares? It lies in the fact that he regards it as the gate of heaven, and thinks that any one who dies there, or even near, is sure to be safe. Those people whom we saw along the stream had come hundreds of miles in burning heat in order to save their souls. The bathers who were dipping in the stream were trying to wash away their sins. The invalids were waiting to be placed with their feet in the water, that they might win heaven. All this is done because the Hindu vainly supposes that the Ganges can wash away guilt, and that the "Holy Kasi," as they call Benares, is the way to heaven. It is a great fraud, which deceives and has deceived millions of minds. God has nowhere told them that the Ganges can take away sin. But the

Do we preachers love? "God so loved the world, that He gave His only begotten Son, His holy Son to a most unholy, most wretched world to be mercilessly killed by it. The Son so loved the world, that He left Heaven, He left angels, He did not think of the noble families of the world, but came into it as the son of a poor carpenter. He so loved the world that He estimated man far above all things, and sought with His blood and life to save the very men who cruelly nailed Him to the cross. Many of His disciples so loved the world that they counted all things as nothing before the salvation of men. They welcomed the whip, the sword, the stake. This is Christianity, and this Christianity India is seeking to-day. Nothing short of the ideal can either satisfy or win India. She is a slave of ideals. She has made gods of those men in whom she met her ideals. She will follow, not the doctrines of Jesus so readily, as she would ideals revealed in His disciples, and to-day is the time for her to do it. She knows that Christianity is the religion of love, but she is seeking living realization of that love, in the presence and personalities of her own Christians.

I don't know of others; as I think of myself, and as I say "God so loved the world, that He gave His only begotten Son," the Son so loved the world that He suffered all that is known by the name of suffering for its salvation; the apostles so loved the world that they lived and died for its good; and I so—I cannot complete the sentence, how can I? Do I love the world? No, the world is too large for me; a poor, insignificant creature; I am not able to grasp it. Let me limit the field, and ascend the first step of the heavenly ladder, Love. Let my charity begin at home; let me say, "I so love my own dear land,"—here again I have to bridle my tongue, lest it may meanly magnify the least, good-for-nothing things I might have done for others.

What have I ever done to be honestly able to say I love my country? My Master tells me that, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven." If love, then, is the basis of righteousness, does my love exceed the love of my country's Scribes and Pharisees? It does not. Their notions of their country's welfare and their ways of trying for it may not be all good, but their spirit of self-sacrifice is unquestionable. The Deccan Education Society, the Servants of India Society, and many such other organizations throughout India, exist because of the self-sacrifice of the most promising Indian youth. What shall I say then? Only this much: "Jesus, O thou source of all love, come and fill me with Thyself, so that I may love my own country, and my love may exceed the love of those who know Thee not."

India is wide awake, and in her many activities she stands in the greatest need of the "salt of the earth," the "light of the world," the "peace-makers," the fathers of the prodigals, even the disciples of Christ. India of to-day most earnestly demands:—

Strong men, great hearts, true faith,
and ready hands;
Men whom the lust of office does not
kill;
Men whom the spoils of office cannot
buy;
Men who possess opinions and a will;
Men who have honour; men who will
not lie;
Men who can stand before a dema-
gogue
And curse his treacherous flatteries
without winking;
Tall men, sun-crowned, who live above
the fog
In public duty and in private thinking.

Such men India will follow, and in following them she will follow their Master. Disciples of Christ, children of God, children of light, children of love, Christians, India demands your hearts and your lives.

India is seriously thinking to-day of going after her lost sheep, but she has not the Shepherd's Spirit; India is ready to-day to heal her long neglected sick, hut she has not the Physician's Spirit; she is gradually forming a right estimate of man, but she has not the Spirit of the "Son of Man"; India is undoubtedly ready to how down before one or many who are images of the Shepherd, the Physician, the Son of Man, of Love itself. India is seeking to-day a mould, into which she can cast all her racial and religious differences, and which is able to fuse these into one great national

nunit. All these her aspirations Christ will fulfil, if we, his disciples, so love India that our God and our Saviour approve of it.

But to return to the lesson I learned from the young Hindu patriot; I must confess that I felt he was used by my Heavenly Father to present to my vision a complete picture of new India, and to fill me with new hope.

India, my own India, I so love her—May my Jesus complete the sentence for me, a humble disciple; and for all those disciples who wish to love as He loved.

"The Old Stalwarts of Bow Bazaar."

IN a small booklet of 23 pages Mr. J. N. Farquhar has written a most interesting account of the interdenominational mission work done in Bow Bazaar Street, Calcutta, beginning with Carey, centering around the organization of the Calcutta Christian Juvenile Society which afterwards became the Young Men's Christian Association. The booklet is entitled "The Old Stalwarts of Bow Bazaar." The writer says it is intended to give some account of a fine group of men who for sixty years carried on religious and philanthropic work with great vigor and independence in Bow Bazaar, Calcutta. We give a synopsis of the booklet.

In January 1800, William Carey, after spending seven years at several points in Bengal earning his bread as a planter and spending every valuable moment in study and missionary toil, found a home under the Danish flag at Serampore. Just at that time the Marquis of Wellesley, the Governor-General, was organizing a college planned for preparing young Civilians from home for their work in India. Carey was found to be the only man obtainable who could teach Sanskrit and Bengali, and

the Government, which would not allow missionaries to settle in British territory, asked the great pioneer to come to the capital to teach its own servants. The college was housed in the old Writers' Building. For some time Carey occupied rooms there, but later lived in Bow Bazaar. He was in close contact with the people of the district. He saw many enquirers, gave medicine to the sick, and preached in several languages. The population of Bow Bazaar was very similar then to what it is to-day. A dozen races jostled each other on the pavements, and drink and immorality, neglect and ignorance filled their homes with squalor and misery. Carey soon gathered a little band of men and women round him, converts from heathenism or a nominal Christianity, and in 1803 a room was rented in an undertaker's establishment as a place of worship. In 1809 this group of active Christians founded, under Carey's leadership, the Lall Bazaar Chapel, which was opened as an interdenominational or Union Church. In 1810, with the help of his colleagues, Carey succeeded in founding a free school for the neglected children of the poor

running wild in the streets of the Bow Bazaar district. In this school there were no distinctions made in the matter of race, language or religion. A trained teacher named James Penney was brought from Europe, and for twenty-two years gave himself to the work with unbounded devotion. The institution was very highly appreciated by the Government and the Calcutta public.

In 1812 the Rev. John Lawson and several other missionaries arrived in Calcutta, but the Government ordered them to leave India at once; all sailed except Lawson, who was thrown into prison. He was however an expert type-founder, and later the Government released him to assist Carey in making type for the printing of Chinese works. Lawson, later, became one of the pastors of Lall Bazaar Chapel.

In those days it was usual to call any kind of Association of young people a Juvenile Society. In the old records we catch glimpses of several such societies. In February 1822, the Calcutta Christian Juvenile Society was founded, the only one of the whole group which was destined to have a history. Lawson was its founder and the interests of the Society largely centered in the Bow Bazaar district. The meeting place was a large tiled hut. It is clear that the interdenominational spirit of the Lall Bazaar Chapel moulded the Society from the beginning. It was distinctly a society for country-born young men, and the purpose was the dissemination of moral and religious knowledge among them. The bold and varied programme of work shows that there was a strong, practical, courageous mind among them, leading them out to service. In 1836 the Society was able to acquire a permanent home. How the money was raised is not told, but the purchase was made of a piece of land with two buildings on it on the north side of Bow Bazaar. This property is now

259—261, Bow Bazaar. It was the acquisition of this piece of property that enabled the Society to live and work so long. We have scarcely a scrap of information regarding the work of the Society from 1834 to 1852. In 1852 the building, which now stands on the property, was erected. The public meeting was held at the opening of the new hall and a great deal of enthusiasm was shown. In 1854 a Young Men's Christian Association was founded in Calcutta. It seems to have had a library and a reading-room, but there is no record of where it had its habitation. It was apparently meant for the Europeans in the better part of the city. Whatever may have been its origin it soon died out. In 1857, we find the announcement made that the name is to be changed from the Calcutta Christian Juvenile Society to the Young Men's Christian Association. This was twenty-two years before the foundation of the Y.M.C.A. by George Williams in London. Although founded chiefly by Baptists, the Juvenile Society was never a denominational organization; from a very early date its second rule ran thus: "That the Calcutta Christian Juvenile Society be established on those catholic principles in which all Protestant denominations are agreed." For some years the Association continued to flourish and do valuable work. By 1874, however, it had ceased to exist as an Association. In 1874 and again in 1875 a Glasgow minister visited the city and conducted a series of meetings. Under his guidance a Young Men's Christian Union was formed and rented the top storey of the Bible House for their meetings. This new Society was asked to join with some of the members of the old organization so that work might be carried on vigorously both in Bow Bazaar and in Chowringhee. This new body took the old name of the Young Men's Christian Association. Both buildings were retained, but

the bulk of the work was done in Bow Bazaar. The reports for the years 1881 and 1882 are hopeful, and yet there is complaint that the work is left altogether to a few. This want of interest on the part of the average member weakened the Society, and in 1895 it had practically died out. In 1893, at the request of the Calcutta Missionary Conference, Mr. J. Campbell White arrived in the city, sent out by the International Committee of the Young Men's Christian Association, New York; and in April 1894 the Y.M.C.A. of Calcutta was founded. By the year 1906, twelve

years after its foundation, it had some ten Secretaries, property worth several lakhs of rupees, and a large membership in its several branches. In 1906 the old property in Bow Bazaar was handed over to the Y.M.C.A. of Calcutta. The Directors of the Calcutta Association hope within a short time to appoint a full-time Secretary for Bow Bazaar and thus to revive, with greater hope of continuance and growth, the precious work of the stalwart men who toiled and prayed so faithfully and with such blessed results in the bygone years.



A friendly call from the Y.M.C.A.



wholly to the work. There is, indeed, an incalculable influence to be won in India by the true scholar who is master of his subject. Literary work undertaken by Indian Christian scholars of great spiritual fervour and intellectual ability would perhaps do more than anything else to keep the Christian ideal before the minds of educated men. But the work must not be second-rate. It must have the stamp of originality upon it. It must be the outcome of a great school of Christian learning and culture.

INDIAN CHRISTIAN DIFFICULTIES.

I have now briefly stated some of the chief lessons which may be gathered from the development of the early Church, and applied them to Indian conditions. There are, it is true, difficulties in the way of Christian assimilation in India that are greater than those in other countries. The greatest of all is the system of caste. Christianity must of necessity be opposed to caste if it is to remain truly catholic and set forth in action the brotherhood of man. Yet caste covers very nearly the whole field of Hindu life. To stand outside caste is to stand outside the Hindu community not merely on its religious, but also on its social side. Yet that is what every Christian must inevitably do. What wonder, then, if the Christian reconstruction of society on a non-caste basis has a strange and even anti-national appearance!

Yet, in spite of much apparent failure, the Christian Truth of life is slowly winning its way. Caste itself,

which once presented an impenetrable barrier, is now changing its form as it comes in contact with Christian ideas. Whole areas of social life are now being released from its all-embracing folds. And, in so far as this is taking place, the assimilation of the new Christian life to the best traditions of the past becomes more and more possible. The aloofness, which before was a necessity, becomes less and less required. Above all, in common social service and in personal friendship avenues of approach to reformed Hinduism and Islam are opening. In Christian work among the depressed classes, in Christian temperance and purity work, in Christian ministrations to the sick and needy, in public work as Christian citizens as well as in private intercourse as Christian friends, there are opportunities of kindly association with thoughtful and earnest non-Christians such as did not exist twenty, or even ten, years ago.¹

Within the Church itself a new spirit of initiative, of originality, of independence, of vital, personal appropriation of the Christian message in Indian ways, must have room to grow. This can only happen if, on the one side, each foreign missionary works wholeheartedly towards the great ideal of a self-supporting, self-propagating Indian Church; and on the other side, if leaders among the Indian Christians, especially from the rising younger generation, become so filled with devotion to Christ and Christ alone, that they are ready to give up all in His service, and not shrink from the worldly sacrifice involved.

¹ In this connection the Rev. D. J. Fleming's book on Social Service (published by G. A. Nateson, Madras) should be studied by every educated Christian.



Glimpses of Hinduism.

The Worship of Siva in Tamil Land.

By J. N. Farquhar, M.A.

THE religious system that centres in Siva in the Tamil country is known as the Saiva Siddhānta.

The chronology of the rise of this form of thought and worship is less surely known than any other important branch of Hinduism. The crucial question is, what is the date of Mānikka Vāṣagar? The Tamil Antiquarian Society¹ refer him to the 4th century A.D. Purnalingam Pillai² places him in the first part of the 7th century A.D. and he is followed by Sewell.³ The Rev. H. A. Popley⁴ believes that his date is anterior to Sankara. Pope in his great edition of the *Tiruvāṣagam* fluctuates in an extraordinary way, suggesting the 7th or 8th century in one place, the 9th in another, and the 10th in another. A writer in *The Madras Christian College Magazine*⁵ assigns him to the 11th century or a little earlier. Grierson⁶ unhesitatingly gives the 11th century as his date. Scholarship seems to be tending towards the acceptance of this last suggestion: Barnett⁷ inclines to it and tells us that a system almost identical with Mānikka's was taught by Abhinava Gupta in Kashmere in the 11th century. A little certain light upon the subject is thus greatly to be desired. Indeed one may say that a trustworthy outline of the history of religion in South India would prove an inestimable boon both to science and to missions.

II. But though the early chronology is very uncertain, the order in which the later teachers appeared is

fairly well established. We do not know whether Mānikka preceded or followed the writers whose hymns compose the Devārām, but the philosophic period, when the religion received systematic statement, came later than both. If Mānikka lived in the 11th century, then Sambandhar, Appar and Sundarar, the lyric authors of the Devārām, are earlier than he; but there is no question that the systematic statement of the faith came in the 13th and the 14th centuries. There is one name belonging to the philosophic period which must be remembered by the student, viz., Mey-kanda-devar, the author of the *Siva-nāna-bodham*. This work of his is a free Tamil paraphrase of a series of Sanskrit aphorisms purporting to be a part of the *Raurava Āgama*. Sivaïtes declare that there are eighteen Sanskrit Āgamas, and that the whole Sivaïte theology has been drawn from them; but there is a mystery about these works which scholarship has not yet fully penetrated.

III. It is now possible for the student who reads only English to acquire, without serious difficulty, a trustworthy conception of the theology of this famous system. A brief clear outline by the Rev. F. Goodwill appeared in *The Harvest Field* for January 1903. The Rev. H. Popley published in *The Christian College Magazine* last year⁸ a translation of the greater part of the *Siva-nāna-bodham* with introduction and occa-

¹ *Christian College Magazine*, April 1910, p. 506.

² *Primer of Tamil Literature*, pp. 7, 83.

³ *Christian College Magazine*, July 1910, p. 26.

⁴ *Imperial Gazetteer*, Vol. II., p. 426.

⁵ July, August, September.

⁶ *Imperial Gazetteer*, Vol. II., p. 330.

⁷ June 1905.

⁸ *J. R. A. S.*, July 1910, p. 707.

sional commentary, and has thus provided the means for serious study. But perhaps most will prefer to endeavour to get some direct acquaintance with the work of the great coryphaeus Māṅikka. In that case we can promise the student very great pleasure indeed from a perusal of Pope's enthusiastic and scholarly volume. In addition to that the article in *The Christian College Magazine* for June 1905 ought to be read, and also Larsen's article on Māṅikka's character in *The Harvest Field* of October 1902, and his pamphlet on Māṅikka's conception of God. Everyone will enjoy Godfrey Phillips's article on Tamil Devotional Literature.¹ We may also mention the Śaiva Siddhānta Conference held at Trichinopoly in the spring of 1910 and briefly reported in *The Harvest Field* for May 1910.

IV. Of all the systems contained in Hinduism the teaching of Tuisi Dās, on the one hand, and of the Śaiva Siddhānta, on the other, seem to stand nearest to Christianity. The Tamil system holds strongly by the belief in the existence of one personal God; and, in consequence, teaches that the saved soul retains its personal consciousness after death, and lives a life of eternal joy in God's presence. God's grace is the cause of the creation of the world and of all his dealings with human souls. In certain of its aspects this grace approaches the Christian idea of God's love. This tender brooding grace of God produces *bhakti*, i.e., a passionate faith and love, in the saved soul. Tamil Śaivas declare that God does not become incarnate as man; yet their books are full of stories in which Śiva is said to have appeared in very various human guise to his worshippers, for the sake of their salvation and encouragement in the holy life.

In the dogmatic theology of the system these appearances are said to be unreal, but in Māṅikka and the other poetic teachers there seems to be no such suspicion. Śiva, they believe, actually took the humblest human form, in order to bless those who love him. In Māṅikka especially this frequent coming of Śiva to earth tends to become a doctrine of divine service and suffering for the sake of his devotees. In the same author also a sense of sin and of its power and pollution comes to the surface in a way which it is hard to square with the more intellectual beliefs of the philosophic writers. The points of contact with Christianity are thus numerous and of the largest interest. Further, as all recent Christian writers have observed, there is a noble spiritual reality and a passionate devotion in the best of the literature, which prove that many of the early Śaivas were men of truly spiritual religious life. Popley's articles bring out a number of these things very distinctly.

V. On the other hand, there is something inherent in the religion which hinders the best that is in it from bearing fruit. This is true even in Māṅikka himself: how much more true is it when the system is taken as a whole! For example, the main doctrine of the religion is that there is only one God, Śiva, who is spiritual, supreme, the only God, full of purest grace; yet, in workaday practice, the system is really a polytheism. All the other gods of Hinduism stand round about Śiva, and there are a few who are only a little lower than he is. Thus the dogma is monotheistic, but the practical life has all the weaknesses of polytheism. Again, the religion of Māṅikka and of the other leaders is intensely spiritual in some of its aspects, and yet it allies

¹ *Christian College Magazine*, April 1910.

itself everywhere with the use of the lingam and idols. In every Saivite temple of South India there is an image of Mānikka himself to which worship is regularly offered. What a pitiable outcome from such a beginning! Again Mānikka's poems constantly bewail his own frailty and his own sins, yet they as frequently prove that the temples of Śiva in which he worshipped and taught, and which he celebrated in his immortal verse, contained troops of devadāsīs which were a ruinous temptation to the poet himself. Mānikka knew what sin was, but his religion knew no method of expelling sin from the temple or from the human heart. Another instance of religious idealism coupled with gross wrong in practical life is the fact that while Śiva is offered as the god of salvation to men of every grade and class, yet caste itself is not condemned, nor is any attempt made to grapple with its evils. Indeed, if men of the lowest castes believe in Śiva, they are excluded from the Brahmanic temples. When we turn to the idea of divine manifestation, there is a similar glorious promise followed by a similar failure. We are taught that men can learn the truth only from God in human form, but the appearances referred to are altogether unreliable. We are offered numerous tales taken from the old mythology and tricked out in the beautiful Śaiva teaching; or we are told stories of Mānikka's own life quite as fabulous and absurd as anything from the oldest mythology. The whole fabric vanishes at the first touch of reality. Amongst the noblest things in Mānikka's poems and in the later writings of the school are certain narratives in which Śiva is represented as suffering for men, or as taking a very humble form in order to serve some obscure devotee. There is very distinctly the idea in this literature that God's love is suffi-

cient to lead Him to serve man and suffer for man. Yet here again there is an ingredient in the cup which renders it utterly useless: all that the Lord does is pure sport, is nothing but illusion: there is no real suffering and no true self-humiliation in it. Śiva becomes a labourer and shovels earth to help a poor widow, but, instead of doing serious work, he behaves so wildly that people call him mad, and the story ends in farce.

VI. The more honestly and sympathetically one studies Hinduism, the more is one compelled to acknowledge that there is some tragic element in the religion; so that, although lofty spiritual ideals are created and welcomed, and noble reforming schemes are launched within it, yet the ideals altogether fail to dislodge the traditional worship and practice, and the reforms fall back like broken waves from the shore. The Upanishads, instead of transforming Hinduism to spirituality, have been merely a petty oasis of fresh devotional life and feeling in the vast desert of idolatrous ritual, and unethical caste practice. Kabir denounced the Hindu practice of recognizing men as incarnations, but he is worshipped himself as an incarnate God by his followers. Nānak formed his church as a living protest against caste and idolatry, but the Sikhs of to-day are a caste-ridden folk, and their sacred book is worshipped as an idol. Tulsī Das has not succeeded in making his followers monotheists. Every sect that has sought to rise to a spiritual faith or a monotheistic theology is in the same plight as the Śaiva Siddhānta: the ideas are there but some impalpable yet irresistible force inevitably prevents their actualization in life. Further analysis will probably confirm the conjecture, that the old pagan idea of God as force and intellect, in combination with the doctrine of transmigration, so poisons the entire

to *Sial* through the influence of the occupation of the city by the *Sial* chiefs of Jaunpur in the thirteenth century.

Of all that has been written on the identification of *Sialkot* as the the ancient *Sāgala* only two articles are of much importance, namely, C.H. Rodgers' *Report on Sangla Tibb: (Proceedings of the Asiatic Society of Bengal, June, 1896)* and Dr. Fleet's article reviewed above. Rodgers' article is important as a trenchant refutation of Sir Alexander Cunningham's identification of *Sāgala* with Sangla Hill. It is, however, merely negative. Dr. Fleet's article is positive and constructive, and perhaps little more can be done with the literary data available. It is clear that the site of the ancient *Sāgala* was on the banks of a stream midway between the Ravi and the Chenab. The *Aik* satisfies this condition. But there are several old sites in the neighborhood of the *Aik*, e. g., *Shāhkot*, and *Miān Ali* (near Khangah Dogra) as well as *Sialkot*. A thorough examination of all the old sites in the neighborhood of the *Aik* is what is now needed, in order to settle the question. It may be admitted that *Sialkot* is most probably the site of the famous ancient city, but what is needed is demonstration. When will the Archaeological Department take to the spade in the Panjab?

One of the most interesting occasions of Mr. Gokhale's stay in Lahore, and perhaps the occasion betokening most strongly the fact that India is beginning to realize the necessity for political unity, was his address in the Town Hall on Monday, February 17th, having been invited to speak by the Indian Moslem League upon the Hindu-Mubammadan problem in India.

The lecturer began by a frank statement of the purpose of his speech, hoping that at all times the question might be dealt with in a tactful way, and with forbearance and good judgment, without passion or prejudice, believing that the two communities must be united politically in order to secure India's national welfare.

Very candidly Mr. Gokhale analysed the situation about as follows: There are certain advantages peculiar

to itself which each community possesses ; there are certain faults which can be laid at the doors of both ; there are certain valuable traditions which each possesses ; there are some great lessons which both must learn. The Hindu community, he said, has the advantage in numbers, in education and in wealth. The Muhammadan community has the advantages of the moral support of Moslem peoples outside of India, and of the democratic structure of their body which preserves them from the curse of caste, and makes a single strongly centralized movement possible with them.

As to traditions, Hindu traditions are those of religion, art, literature, and science. Muhammadan traditions are those of a conquering people,—are traditions of energy.

Four faults common to both communities are these :

Woman occupies an unhappy condition in both. The masses of the people are untouched and uncared for. There is no proper civic spirit. Both must yet learn the dignity of constitutional freedom.

Mr. Gokhale thus very frankly and in a perfectly friendly way drew the conclusion that taking all the virtues and all the faults of both sides into consideration, the two communities stand on practically an even footing for purposes of political unity.

The antagonism which before the English occupation of India was roused between Hindus and Muhammadans on account of their religious and political opposition, has continued down through the years, and must now be overcome. Certain forces already have begun to break down this antagonism, notably among these being the spirit of Western education.

A general desire for unity is necessary on both sides. Both communities must realize that it is not a matter for shame but rather for the growth of true self-respect, to come together and meet on a common political basis. The gospel of patriotism must be preached in India. Love of mother-land is necessary to complete human beings. There is responsibility upon both the communities, but especi-

ally upon the Hindus who from their position of undeniable advantage must be willing to be helpful and forbearing.

After taking pains to allay any fears which might be felt as to the practicability of union of this sort and as to the undue advantage which might accrue to either party from its position of greater influence for any reason, Mr. Gokhale concluded with an eloquent appeal for men of either community who would be willing to give themselves to the task of promoting fellowship between their own community and the other.

Broad-Mindedness.

Men, as a rule, resent a charge of prejudice or bigotry. It pleases them when they are esteemed or hailed as broad-minded. This is perfectly natural, seeing that we all, in theory, at least, accord much greater respect to the generous spirit than to the one blinded by prejudice; and that which we admire in others we would fain be supposed ourselves to possess. But whether we truly deserve to be numbered amongst the broad-minded is another matter. It does not require any very exhaustive acquaintance with people generally to impel us to the conclusion that very many so-called opinions are no other than prejudices, and that a very considerable proportion of the actions of men's lives are the direct fruit of these. The majority of people who are largely governed by notions which they themselves have never taken the trouble to test, are sublimely unconscious of their disability. Should any one suggest that their views are narrow, ill-considered and not indeed opinions at all, but only other people's statements accepted without investigation, they would be extremely indignant. They have not learned to think broadly; they are unaware that they do not do so. They need to be aroused; indeed, until they awake sufficiently to break through the bonds of narrowness

that bind them, there can be but little in their lives that is either beautiful or strong. Let us illustrate. On what principle does the exponent of a particular religion regard with distrust or it may be aversion, all who adhere to a form of faith differing from his own? If he has thoroughly examined his own beliefs and devoted careful and honest thought to others which he subsequently condemns, he has a strong claim to our respect, but, if as we fear is not infrequently the case, he condemns without discrimination and approves without judgment, why, we submit, should he complain when we find ourselves compelled to assign him a place among those whose characters are marred and actions poisoned by prejudice? The broad-minded man, on the other hand, will neither condemn or approve unconditionally until he has availed himself of every opportunity of investigating the dogma or the practice of those whose views differ from his own. Having discovered that his neighbour's opinions differ materially from his own, his aim will be to endeavour to understand the grounds of those opinions. He may, it is true, eventually conclude that they have little or no basis in reason, nevertheless he will recognize the man's inherent right to hold them and propagate them, too, if he can find a field for their dissemination.

He, in a spirit of fairness, refrains from indulgence in that petty sentiment which delights in denouncing, persecuting and ostracizing the man who dares to be independent in his thinking and conduct.

These remarks have a not remote bearing upon a condition of things with which many of our readers are familiar. Individuals and entire communities are not infrequently chargeable with this narrowness which we condemn. In India, as well as elsewhere, the results of this spirit are disastrous. It stifles thought by imposing a penalty upon the public expression of judgments honestly formed by men who reflect. We are all familiar with the fact that within certain communities an individual may hold any imaginable opinion religious or irreligious, so long as he takes no steps that would necessarily separate him from his social environment. But let him be bold enough to venture upon that step, and no purity of motive, no uprightness of character, no depth of conviction will be accepted as

toward God than formerly; and yet how little drawing to true and fervent prayer he feels. O, God, revive Thy work! and first of all in giving a spirit of prayer.

A blue mark opposite this paragraph indicates a subscription that expires with this number. We would appreciate an early renewal.

THE DRIFT OF THE TIMES.

SOUND THE ALARM! Missionaries without a Message.

"Yes, they are prophets of the deceit of their own heart."

"The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord."

In no respect does the apostasy of the day seem more deplorable than in its relation to the work of Foreign Missions; and it is but natural that Missionaries and their activities among the heathen should reflect the character of the home churches or bodies which sustain them. Men do not gather grapes from thorns, nor figs from thistles, and it is likewise impossible that men and women who are in harmony with popular religion as it now exists should preach to the heathen anything that may be of true profit to their souls. Not but what there are Missionaries who are still faithful to the great doctrines of the Gospel, and who have at least a "Little strength," and have not denied the Savior's name; and it is an occasion of thanksgiving that a few are found to protest against the way in which men like Mr. Meyer and others are allowed to poison the stream of God's grace toward the heathen at its fountain-head by leading astray the Missionaries themselves; yet the fact that such unsound teachers may go their rounds through the world-field and find the door wide open for their utterances against the truth, is sufficient cause for apprehension as to the soundness and profitableness, not only of much, but of the most, of modern Missionary activity.

It is hardly necessary to present a great array of facts in proof of the unsoundness in the faith, of many, many individual Missionaries, and when the Mission Boards deliberately ordain and send out such men, and their home officers take the ground of the "New thought," as in the case of the Secretary of the great London Missionary Society, it becomes self-evident that this diseased condition of heart in the home body must betray itself in the fluttering and uncertain pulse-beat of its far-away members.

In view of these things it becomes an imperative duty to say once and again, that Missionaries who are disciples of the Larger Hope, and other lines of Modern Thought, are doing nothing less by their efforts than to confirm the false hopes of the heathen. They do not hold up Christ as the only object of a sinner's faith for forgiveness and salvation. Godly Missionaries have always been on their guard against this subtle tendency of the natural heart, and our own fellow-workers have often commented with sorrow upon the strength of this in-born disposition to shun the offence of the cross; feeling themselves often derelict in the duty of preaching Christ Crucified

to their sinful people. When this theme ceases to be the center of the Missionary's preaching, the salt of God's judgments is at once lacking, and as He has forbidden an unsalted offering to come to His altar, so He can neither accept nor bless such teaching, whether among the heathen or elsewhere. It is not only useless but worse than useless, because it boasters up its hearers in their self-righteousness, leaves them looking to their works for merit, and stifles conviction of sin. Note the statement on this subject in the remarkable "Serampore agreement" under which William Carey and his associates labored for so long, and with so much blessing:

In preaching to the heathen we must keep to the example of Paul, and make the great subject of our preaching, Christ the Crucified. It would be very easy for a Missionary to preach nothing but truths, without any well grounded hopes of becoming useful to one soul. The doctrine of Christ's expiatory death and all-sufficient merits has been, and ever must remain, the grand means of conversion. This doctrine and others immediately connected with it, have constantly nourished and sanctified the Church. Oh, that these truths may ever be the joy and strength of our souls, and then they will not fail to become the matter of our conversation to others.

There is also a record of a synod of Moravian Brethren, held at Quitoephil, in 1748, where it was resolved, "To continue to preach nothing to the heathen (Indians) but Jesus and Him Crucified, repeating the same testimony of His Gospel, till the hearts of the heathen are awakened to believe; being fully convinced that the power of the Cross is the Word of God, which alone is able to bring souls from darkness to light; and that the Missionaries should never reject any heathen, not even the most abandoned and profligate, but consider them as persons to whom the grace of Jesus Christ ought to be offered."

It is urged, however, that among the heathen, especially those of lands where other religions have dominated the thoughts of men, the objective preaching of the Cross meets with special opposition, and that they must in some other way be prepared for the truth. This is a strange argument—and indeed it is a foolish one; "For the preaching of the cross is to them that are perishing foolishness." The following succinct statement from a Missionary of many years' experience in India, speaks clearly on this important point:

"The Cross sweeps away the vast accumulation of merits, and deprives the Hindoo of his chief riches. 'What,' he indignantly asks, 'are my washings in a thousand streams useless? Are all my gifts, and offerings, and prostrations, and repetitions of sacred names, of no account in the work of my salvation? Is it of no avail that I have trodden the weary way to such and such a shrine?—that I wear the sacred insignia of discipleship to such a deity? Is it nothing, that I have expended wealth in building wells, temples, houses of rest for travelers? Is it nothing, that I have supported Brahmins, and feasted them at great expense?'"

Thus it is seen that the heathen oppose Christ for the same reason precisely that he is opposed in Christian lands, namely, that He sets aside all their round of duties, and makes them stand for nothing, as grounds of justification and hope.

It is stated, on the other hand, also, that many heathen are too ignorant of God and moral truth to be affected by the preaching of the

Cross alone. And thus does the natural man argue! The Hindoo too learned, the Hottentot too ignorant, for God's Gospel to deal with them effectively without human help! Moffat and Vanderkemp confirmed the statement that the heathen of South Africa "Looked at the sun with the eye of an ox," so devoid of moral feeling and knowledge of God were they. Yet who would change the record, if he could, of God's work for the Bechuans?

Rev. William Clarkson, who saw long service as a Missionary in India, speaking of the sufficiency of the Gospel of Christ Crucified, without previous preparation, gave the following testimony: "We would vindicate, in the most absolute sense, the entire comprehensibility of the Gospel by the most untutored Hindoo. The Gospel is adapted to him, not as he is to be, or might be, but as he is. We would disclaim every demand for a preparatory process as necessary to the comprehension of the Gospel. We say, with emphasis, that the Gospel, in the hands of the evangelist, 'Apt to teach,' ready to explain it, is *alone* effectual to the end of conversion. We believe the Gospel makes a way for itself. We say, with confidence, that the aboriginal of India's mountains and forests, who never saw a written character, is fully competent to understand the fundamental truths of the Gospel." And behind these statements he places as proof the witness of his own eyes to the power of the simple Gospel among the most ignorant of the peoples of India.

Dr. Duff, whose labors God truly honored in India, records this experience and testimony: "The evidences in favor of Christianity as a revelation from God, having been admitted by several as irresistible, and by others no longer opposed, we last of all came to the grand terminating object of all our labors, viz: the announcement of the message itself, the full and free declaration of the essential doctrines of the Gospel. It was then, and then only, as might have been expected, that vital impressions began to be made. We had now something suited to the feelings and the conscience. Accordingly, it was when unfolding, in simple and absolute dependence on divine grace, the Scripture doctrines of the sinfulness, depravity and helplessness of human nature, that the heart of the first convert became seriously affected under a sense of the guilt and vileness of sin; and when unfolding the inexpressible love of the divine Redeemer to our apostate world, that another heart was touched, yea, melted under the display of such infinite tenderness. Thus it was that the Gospel triumphed; and the doctrine of the Cross, brought home to the heart and conscience, and sealed by the Divine Spirit, maintained its high preeminence as the only antecedent to the conversion of a soul to God."

Native converts, too, from the Mission field, have added their testimony, in no uncertain language, to that of the Missionaries. As illustrating not only the power of the Gospel unto salvation, but the endowment of heavenly wisdom that may come, by the ministry of the Holy Spirit to the most ignorant, the case is recorded of an Indian name Tschoop, who was converted in New York about 1740, under the simple Gospel preach-

ing of Christian Henry Rauch, a Moravian Missionary. His striking and significant experience is given in his own words:

I have been a heathen, and have grown old among the heathen; therefore I know how the heathen think. Once a preacher came, and began to tell us there was a God. We answered, saying, "Dost thou think us so ignorant as not to know that? Go back to the place from whence thou earnest." Then another preacher came to us, and began to say, "You must not steal, nor lie, nor get drunk." To him we answered, "Thou fool, dost thou think we do not know that? Go learn first thyself, and then teach thy own people to leave off these practices; for who are greater drunkards, or thieves, or liars, than thine own people?" Thus we dismissed him. After some time brother Rauch came into my hut, and sat down by me. He then spoke to me as follows: "I am come to you in the name of the Lord of heaven and earth. He sends to inform you that He will make you happy, and deliver you from that misery in which you now lie. For this purpose He became a man, and gave His life a ransom, and shed His blood for us." When he had finished his discourse, he lay down upon a board, fatigued by his journey, and fell sound asleep. I then thought with myself, what kind of a man is this? There he sleeps—I might kill him, and throw him out into the woods, and who would regard it? But this gives him no care or concern. At the same time I could not forget his words. They constantly recurred to my mind.—Even when I slept, I dreamed of that blood which Christ shed for us. I found this to be something different from what I had ever heard before, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening was begun among us. I say, therefore, brethren, preach Christ Jesus, our Savior, and His sufferings and death, if you would have your words to gain entrance among the heathen.

Another impressive testimony to the truth and purifying power of the Gospel was given by a Hindoo named Gungram, who was converted under the old-fashioned preaching of Christ Crucified, as set forth by the early Missionaries.

We do not want you to receive what we offer on our mere word. We have tried the power of this medicine for the sin of the world, and having found it effectual to ourselves, offer it to you. Look at me; I was formerly a great liar—was always deceiving and telling lies in my trade. I was also little conscious that in doing so I was committing great sin. This word came to me. As I received it and understood it, I learned to hate lying. Still I did not at once abandon it, as the habit was so strong. But, as I learned still more and more, and prayed more and more, and knew the DEATH OF CHRIST FOR SIX MORE and more thoroughly, I was enabled to leave off the sin. I do not say that I am as yet free from sin; but this I say, that if I lie sincerely repent of it, and am made very unhappy till I have obtained pardon. And so, likewise, with other sins. I do not say that I am perfect; but I do say that I have actually left off those sins which formerly I practiced, so that if I were to do what is sinful I should be rendered miserable. Now, I never learned purity from reading about Krishna's wicked conduct, as recorded in the shasters. I never learned to hate any sin, from all my knowledge of the gods of India; but from this word—the word of Jesus Christ, the Savior of sinners, who died for us—I have learned, and hope to go on learning, till I shall be taken away from sin altogether.

Let it not be forgotten that Jesus Christ is the same, yesterday, today and forever. As Carey said, the Gospel not only is, but ever must remain, the one grand means for the conversion of a soul. Men may change. Opinions may change. Human purposes may be and are unstable as the wind; but far be it from us to believe that Christ Jesus should have died for men, and afterwards have permitted His Gospel to become of none effect. Those who turn from the old paths do so at their peril; and with

CHAPTER. 1. General Contrast Between Christianity and Hinduism as Systems.

Definition of terms--Christianity, the faith of the Holt Trinity and the Incarnation--Hinduism, in its essence, a consistent Pantheism.

The subject abstract, not therefore useless.

The essentials of religion as such, being (1) On the moral side, a provision for relations between man and the Higher Powers, be they personal or impersonal; (2) On the intellectual side, an answer to the great problems of the universe, as a basis for these relations; (3) A due order of subordination between the first of these as supreme, and the second as subsidiary; the contrast between Christianity and Hinduism lies not less in their respective treatment of the third than of the other two--Christianity, by maintaining both the transcendence and the immanence of God, partially sacrifices intellectual, for the sake of moral completeness; while Hinduism, by denying his transcendence, and maintaining only His immanence, totally abandons moral, in favour of intellectual, completeness.

CHAPTER II. The relation between Hinduism as a religion, and Pantheism as a philosophy--

(1) Historically, Hinduism has passed through three stages: the first, Theistic, the stage of the Vedic hymms; the second, Pantheistic, the stage of the Vedantic literature; the third, Polytheistic, the stage of the Puranic legends.

(2) Essentially, it was Pantheistic even in the first stage, while the third is but a popularized Pantheism; the many gods only embodying for the vulgar the belief that all things that exist are divine.

(3) Philosophically, the cause of this downward progress was a refusal to sacrifice anything of intellectual completeness in the conception of God as Infinite, for the sake of securing moral completeness by recognizing the reality of the finite.

(4) Thoroughness of this refusal: belief in the Infinity of God carried out to the point of eliminating all other reality.

(5) The moral cost of this consistency is (a) On the Divine side, the identification of pure being with pure nothingness; (b) On the human side, the denial of free will and even of personal identity.

(6) Moral effect of this obliteration of distinctions: wicked gods believed in, and set forth in Hindu literature and art.

(7) Intellectual fascination exercised by the completeness and consistency of Pantheism, in spite of its moral issues.

CHAPTER III. Summary Statement of the Relation of Christianity to Pantheism.

(1) Christianity, while acknowledging the immanence of God, makes its first stand on His transcendence.

(2) It thus fails of the perfect logical consistency which Pantheism, on its own premises, attains to, but saves the freedom and responsibility of man, sacrificed by Pantheism.

(3) Christianity rather anticipates, than directly faces, the dilemma propounded by Pantheism; occupying a mystical position, in which the immanence of God is held side by side with His transcendence.

(4) Apart from believe in His immanence, His transcendence, held alone, leads to logical difficulties which would, in the end, invalidate it.

(5) The doctrine of the Trinity in Unity implies the immanence of the creature in the Creator; while that of the Incarnation presupposes the immanence of the Creator in the creature.

(6) Analysis of the doctrine of the Trinity: that God has, from eternity, within Himself, not only actual power and potential wisdom and love, but actual wisdom and love, as well as Power; because, within the Divine Nature itself, there exists the Object on which wisdom and love are eternally exercised.

(7) To believe otherwise about God were to treat Him as essentially imperfect.

(8) This is why the Church has laid such stress upon the belief in the Trinity in Unity, not as an abstract distinction, but as a religious truth.

CHAPTER IV. Detailed Statement of the Relations of Christianity with Pantheism.

The dilemma propounded by Pantheism is anticipated by the doctrines of the Holy Trinity and the Incarnation, which provide, and that in three stages, for belief in immanence side by side with transcendence.

(1) Belief in the eternal-existence of the Logos, as the wisdom of the Father necessitates the immanence of the finite in God, Who forever contemplates it in the Logos as other than Himself.

(2) The eternal existence of the Holy Spirit as the personal Love of God, allows for a creative act which shall form a true Self-realization on the part of the Creator. For this truth, while it saves to our conceptions of the Deity the necessary idea of a love which is eternal/ yet allows us to conceive of the Creative Act as giving scope for a new form of love--to created beings. Nor does this involve any limitation of the Divine freedom; since love is the attribute in which the ideas of liberty and necessity emerge into oneness.

(3) The Incarnation of the Logos involves, as a presupposition, the immanence of God in creation; since it were inconceivable apart from this, that the gulf between Infinite and finite should be spanned at a given moment in time; while, granted this immanence, the farther thought of a union being effected between the two, personally in Christ, sacramentally in ourselves, is congruous with the entire original relation between God and His creatures.

(4) This conception of Divine immanence is not vitiated by the fact of sin, any more than belief in Divine Omnipotence and Goodness. As far as our faculties can discern, the possibility of free choice of God equally carries with it the possibility of mischoice, whether we believe in a sacramental union with an immanent Deity, or only in a revealed knowledge of a transcendent Deity.

CHAPTER V. The Service to be Rendered to Christian Thought by the Belief in the Mutual Immanence of Creator and Creature.

§1 Generally, it ought to render impossible the materialism which supervenes where the created universe is thought of as lying wholly separate and distinct from its Creator.

(2) In especial (a) It helps to suggest looking for God not only in the miraculous and the unusual, but in the expression of His perfection afforded by the uniformity of ordinary sequences in nature.

(b) The manifest imperfections of nature, as it is gradually evolved towards perfection, so far from militating against the idea of Divine

Self-fulfilment, suggest the thought of Divine Love allowing to its objects a certain share in the working out of their own development.

(3) Conclusion. The mystical character of all the foregoing is consonant with all that is set before us in the New Testament on the same subject. Only by such mystical belief, consciously or unconsciously held, can faith in Divine transcendence be prevented from so isolating the creation from the Creator as that, in the ultimate resort, He shall be eliminated altogether from our conceptions of it.

EXTRACTS FROM JOHN P. JONES' "INDIA, ITS LIFE AND THOUGHT."

(From Chapter XIII. - "Modern Religious Movement.")

"The well-known passion of hinduism for absorbing the faiths that come into contact with it, and the maudlin tendency of the people of India to yield to pressure and to sacrifice all in behalf of peace, has been the grave of many a noble endeavour and many an impassioned attempt for new religious life and power.

Nevertheless, there is no reform movement which has entered the arena of religious conflict in India, whether it still remains entirely within the Hindu faith or has possessed vigour and repulsive energy enough to step outside the ancestral faith, which has not left more or less of an impress upon Hinduism, and which does not to-day exercise some power or other over certain classes of the people."

(From Chapter on "The Hindu Caste System.")

Caste has also degraded manual labour. The loss of caste by any Brahman who follows the plough is only an application of this rule in the highest quarters. Caste has taught the people of this land that humble toil, however honest it may be, is more than mean; it is sinful. There are millions of the higher castes of India who deem it honourable to beg, and dignified to spend their years in abject laziness, but who would regard it as unepeakable degradation to take a hoe or a hammer and earn an honest living by the sweat of their brow. Nor will their caste rulers permit of their undertaking such work. And this spirit has passed down the ranks until it pervades the whole of society in India, with the consequence that manual labour is universally regarded as degrading, and with the further natural result that a horde of five and a half millions of lazy, wretched, immoral, able-bodied, religious beggars are burdening this land. And thus mendicancy is made honourable at the expense of honest toil. It should be further remarked that there are a number of begging castes, in which all work is proscribed and mendicity exalted into a divinely ordained profession!

(From Chapter on "India's Unrest.")

"The Hindus themselves realize this situation perfectly well. One of the best-known Hindu gentlemen recently wrote as follows; 'The truth is in a nutshell and may be described in a few words. The British cannot be driven out of India by the Indians, nor by any foreign Power. This fact is known to more than 90 per cent of the people. Of all the foreigners, the British are the best. We, as we are now, are the least able to govern India, being not equal to the worst and weakest foreign Power.'

(From Chapter on "The Hindu Caste System.")

"And it is this caste spirit which so easily made the great peninsula of India a prey to the 'tight little island' many thousands of miles away. For not only has caste made the Hindus an insular people, it has also so divided them that they do not realize any common sentiment, save that of opposition to the State, or seek any common good. Hence they have been for many centuries the easy prey of any adventurers who sought to overcome and despoil them. A genuine national feeling and a patriotic sentiment are all but impossible in the land. And all intelligent Hindus acknowledge this sad condition at present, and many of the best of them publicly maintain that national consciousness, self-rule, and a glowing, triumphant patriotism can be built only upon the ruins of the caste system.

(Jones)

"And even as it is a foe to nationality, so it is the mortal enemy of individualism. The caste system is really a glorification of the multitude as against the individual. Individual initiative and assertion, liberty of conscience, the right of man to life and the pursuit of happiness, - all these are foibles of the West which it has been the chief business of caste to crush; and upon their ruin it has erected this mighty tower of Babel. In India, it has been the business of men, from time immemorial, not to do what they think to be right, nor to find out, everyone for himself, what they consider to be the best and to act according to the dictates of conscience; it has rather been submission to caste dominance. And it is the unblinking teaching of the Shastras that obedience to caste is the fulfilment of duty and the summum bonum of life. So omnipotent and omniscient is the arm and head of caste that men dare not defy it. Hence we are compelled to look in India to-day upon the saddest spectacle of abject manhood the world has known. To those who, like the writer, have spent a lifetime in trying to raise the outcasts and the lower strata of Indian society, the most difficulty and discouraging obstacle is the inertia and the abjectness of the people themselves. Through a bitter experience of many centuries they have learned that it does not pay for the individual to assert himself against the dictates of the caste, or for the lower castes to rise in rebellion against their lot. They discovered that they were merely butting their heads against an adamant rock. So they have lost every ambition and hope; and he who would lift them up must first remove that leaden despair which rests upon them like a mighty incubus.

Nor is it much better with the educated classes of India. There are hundreds of thousands of these men of western university training who annually assemble in Congress and in Convention, and who in spotless English of Addisonian accent and in the sonorous phraseology of a Macaulay, discourse upon human rights and who denounce the bondage of caste tyranny. And yet they submit, in their own homes, to that same accursed tyranny and are in life as abject as the meanest Pariah in the face of caste edicts which they know to be unrighteous and demeaning to the core.

It should also be remembered that caste is the foster-mother of all the manifold social evils of the land. In pre-caste days in India such evils as child marriage, prohibition of widowremarriage, temple women, excessive marriage expenses, etc. did not exist. They are a part of the caste regime supported and perpetuated by its authority. Remove this mighty compulsion, and these institutions would soon become things of the past. "

(From Chapter on "Modern Religious Movement.")

"Someway have read that remarkable book, named "The Oriental Christ," written and published by this same gentleman (Protap Mozumdar) in 1883. In the preface he gives this strikingly beautiful account of his conversion:

"Nearly twenty years ago, my troubles, studies, and circumstances, forced upon me the question of personal relationship to Christ? . . . As the sense of sin grew on me, and with it a deep miserable restlessness, a necessity of reconciliation between aspiration and practice, I was mysteriously led to feel a personal affinity to the Spirit of Christ. The whole subject of the life and death of Christ had for me a marvellous sweetness and fascination. . . . Often discouraged and ridiculed, I persisted in according to Christ a tenderness of honour which arose in my heart unbidden. I prayed, I fasted, at Christmas and Easter times. I secretly hunted the book-shops of Calcutta to gather the so-called likenesses of

Christ. I did not know, I cared not to think, whither all this would lead. . . About the year 1867 . . . I was almost alone in Calcutta. My inward trials and travails had really reached a crisis. It was a week-day evening, I forget the date now. The gloomy and haunted shades of summer evening had suddenly thickened into darkness. . . I sat near the large lake in the Hindu College compound. . . A sobbing, gusty wind swam over the water's surface. . . I was meditating upon the state of my soul, on the cure of all spiritual wretchedness, the brightness and peace unknown to me, which was the lot of God's children. I prayed and besought Heaven. I cried and shed hot tears. . . Suddenly it seemed to me, let me own it was revealed to me, that close to me there was a holier, more blessed, most loving personality upon which I must repose my troubled head. Jesus lay discovered in my heart as a strange, human, kindred love, as a repose, a sympathetic consolation, an unpurchased treasure, for which I was freely invited. The response of my nature was unhesitating and immediate. Jesus, from that day, to me became a reality whereon I might lean. It was an impulse then, a flood of light, love, and consolation. It is no longer an impulse now. It is a faith and principle; it is an experience verified by a thousand trials. . . a character, a spirit, a holy, sacrificed, exalted self, whom I recognize as the true Son of God. According to my humble light, I have always tried to be faithful to this inspiration. I have been aided, confirmed, encouraged by many, and met of all by one. My aspiration has been not to speculate on Christ, but to be what Jesus tells us all to be. . . I shall be content if what I say in these pages at all tends to give completeness to any man's ideas of the life and ministry of Jesus Christ. . . In the midst of these crumbling systems of Hindu error and superstition, in the midst of these cold, spectral shadows of transition, secularism, and agnostic doubt, to me Christ has been like the meat and drink of my soul. His influences have woven round me for the last twenty years or more, and, outside the fold of Christianity as I am, have formed a new fold, wherein I find many besides myself.

Chunder Sen also abundantly expressed himself concerning the Christ, His mission, and message. But to him, again, it is an Asiatic Christ; and He must be accepted in a truly Oriental, yes, even in a Hindu, way. He says:

'It is not the Christ of the Baptists, nor the Christ of the Methodists, but the Christ sent by God, the Christ of love and meekness, of truth and self-sacrifice, whom the world delights to honour. If you say we must renounce our nationality and all the purity and devotion of eastern faith for sectarian and western Christianity, we shall say most emphatically, No. It is our Christ, Asia's Christ, you have come to return to us. He East gratefully and lovingly welcomes back her Christ. But we shall not have your Christianity, which suits not the spirit of the East. Our religion is the religion of harmony.'

In further enforcement of this Oriental character, he continues:

'Was not Jesus Christ an Asiatic? Yes, and His disciples were Asiatics, and all the agencies primarily employed for the propagation of the Gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics and in Asia. When I reflect on this, my love for Jesus becomes a hundredfold intensified; I feel Him nearer my heart, and deeper in my national sympathies. . . And is it not true that an Asiatic can read the miageries and allegories of the Gospel, and its descriptions of the natural sceneries, of customs and manners, with greater interest and a fuller perception of their force and beauty than an European? . . The more this greater fact is pondered, the less, I hope, will be the antipathy and hatred of European Christians against Oriental nationalities, and the greater the interest of the Asiatics in the teachings of Christ. And thus in Christ, Europe and Asia, the East and the West, may learn to find harmony and unity.'

C O P Y :

some quotations collected by Dr. Holland;

Hindu Prof. of Modern Hist. (S. India)

"My study of modern history has shown me that there is a Moral Pivot in the world, and that more and more the best life of East and West is revolving about that Pivot; that Pivot is Jesus Christ.

A Hindu Prof. (Allahabad)

The thing that strikes me about Jesus Christ is His imaginative sympathy. He seemed to enter into the experiences of men and feel with them. We could feel the darkness of the blind, the leprosy of the leper, the degradation of the poor, the loneliness of the rich, and the guilt of the sinner. And who shall we say that He is? He called Himself the Son of Man, He also called Himself the Son of God. We must leave it at that.

Editor, "Indian Social Reformer."

The solution of the problems of the day depend upon the application of the spirit and mind of Jesus to those problems."

Hindu Judge.

If to be a Christian is to be like Jesus Christ I hope that we will all be Christians in our lives."

Hindu Prof. (N. India)

Jesus Christ is the best character that has appeared in human history. No other such Personality has ever appeared in our world."

A Mohammedan Judge (N. India)

Jesus is as near being God as is possible to be. In the truest sense He is the Son of God."

Brahmo Samajist.

There is no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field."

Paree Principal to Hindu students.

Now that we are going to get self government, are we ready for it? Have we enough of the spirit of self-sacrifice? In order to get it, it would be well to study and follow the example of Jesus Christ for He was supreme in self-sacrifice.

Gandhi:

The great example of history exemplifying all that I imply by non-cooperation with evil, is Christ."

Mr. Natarajan, Editor of "Indian Social Reformer."

"It is curious that while it has shaken the faith of some people...in the efficacy of morality and non-violence as a political method, it has prompted a much larger number, including several who had set themselves for years to counteract the proselytizing work of Christian missions to turn to the figure of Christ upon the Cross in reverent contemplation. Orthodox Hindus, militant Arya Samajists, devout Mohammedans and, of course, Brahmos have had their minds turned to Calvary in commenting upon the event. It may be said without exaggeration that the Mahatma in jail has achieved in a short while what Christian Missions had not in a 100 years with all their resources of men and money - he has turned India's face to Christ upon the Cross."

Quotations from -

The Nature and Right of Religion . W. Morgan, D.D.

How redemption is conceived depends on various factors, but always the chief factor is to be found in the character of the valuations on which the particular religion is based. A glance at the Brahmanistic and Christian conceptions may make this clear.

Brahmanism, as we have seen, condemns the empirical world, the world of our earthly experience, as worthless and illusory, recognizing in it no value - not its majestic order nor its haunting beauty nor even the morally good - genuine enough to be ranked as eternal and absolute. And the pessimism of this outlook is deepened by its doctrine of Karma, which dooms every living creature to a never-ending series of reincarnations. What kind of redemption consorts with such a conception of things will at once be evident. On its negative side it is a deliverance from personal existence and from the world in which the law of Karma rules. Positively it signifies absorption in Brahma, the one reality. That the drop disappears in the parent ocean is not, however, regarded as annihilation, but as untroubled and unending bliss.

In the Upanishads redemption is represented as a man's own achievement. Through knowledge of the illusory character of phenomenal and personal existence and of the sole reality of Brahma and through various disciplines and exercises, he frees himself from desire, and thus killing action at its source emancipates himself from the law of Karma and becomes one with Brahma. In Brahmanism we have a religion so worn down, partly by the predominance of the speculative element, that the distinctly religious is reduced to a minimum. In the system of Gautama the wearing-down process is carried a stage further. The positive and religious aspect of redemption - union with Brahma - disappears, leaving only its negative aspect - deliverance from the burden of personal existence.

The history of both these systems shows how signally they failed to meet the religious need. On the soil of Brahmanism various schools of thought sprang up in which Brahma was viewed as a personal being and the helper of the human soul in its search for deliverance. It was in connection with this theistic movement that the idea of divine avatars or incarnations found an entrance into Indian religion. By means of this idea the Deity was brought still closer to his worshippers as helper and saviour, and became an object of personal trust and devotion. An analogous movement, inspired by the same religious motives, led in wide circles to a transformation of primitive Buddhism, Gautama's practical atheism being to some extent overcome by the conception of bodhisattvas or divine helpers. While the bodhisattvas are not, properly speaking, gods, they are equipped with divine powers, and in pity stretch out a helping hand to those who call on them. A religion of redemption cannot permanently dispense with the idea of a God who is a redeemer.

In Christianity also there is a pessimistic vein - Schopenhauer hailed it with delight - taken over from Jewish Apocalyptic and from Hellenistic religion, a vein which is not without effect on its doctrine of redemption. The created world, though reflecting something of the glory of its Creator, is nevertheless regarded as an inferior domain, lying under the curse of mortality and doomed to destruction. From it man needs to be delivered. But this pessimism, unlike that of India, never strikes at the great values which give to the world and to our life in it their meaning. In the Kingdom of the good, Christian faith sees something of eternal and cosmic significance. And this feeling for the ethical, which is the greatest thing in Christianity, determines not only its conception of God and the world, but also its conception of redemption.

(Pages 22-24)

Sometimes again, a religion has taken a wrong direction and found itself in a blind alley. Indian Vedism may stand as an example. Certain elements of high promise it unquestionably possessed. Varuna, one of its chief gods, appears as consistently righteous and gracious; and it had the splendid conception of Rita or divine law as the power that governs the world. Unfortunately the subsequent development did not attach itself to these ethical features, but first of all to its sacrificial system, and then, as a reaction from this, to a metaphysical monism in which all the values of the empirical world are rejected as worthless. In Brahmanism the Divine or ultimately real has no moral character, but stands at the most for passionless, effortless, changeless contemplative thought. When Gautama appeared, with his profound human sympathy and his fine sensibility for the morally good, he found no Deity who could stand as the source and guardian of the things he really admired; and we get the strange paradox of a religion without a God, and a high morality, the ultimate goal of which is its own extinction. The path which Vedic religion took thus led into mere desert sand; although it has to be added that there have been Hindu movements tending in a more hopeful direction.

Still other circumstances that have halted the development of religions might be mentioned. In China there was for long a stagnant culture, and this meant a stagnant religion. If Zoroastrianism failed to fulfil its high promise, it was in part at least because the great Iranian prophet found no line of successors of sufficient capacity, earnestness, and faith to continue and complete his work. One reason why Platonism and Stoicism never appealed to more than a cultured minority was that the religious element in them was overshadowed by the speculative.

Pages 34-35.

[What gives to Christianity its peculiar stamp is its radically ethical character. Christianity interprets life and interprets the universe in terms of the highest ethical values. While it does not fail to recognize the right of rationality and beauty, it is, above all, justice and mercy and love and truth that it establishes at the heart of being. It affirms all genuine values, giving the primacy to the ideal, and among the ideal to the moral; and so doing, it affirms the eternal worth of our human life and the eternal importance of our human tasks.

In India we are confronted by a valuation fundamentally different. To the world of our experience and to human life as we know it on earth, all value is denied. The world, including separate personalities, is Maya, illusion, and there is nothing real except Brahma. And what is Brahma? According to the Upanishad thinkers, he (or it) can be described only by negatives. If the idea has any positive content it is to be found in contemplative thought - thought that is impersonal and free from all change and striving. Union with Brahma, which is the goal of redemption, comes through a series of disciplines calculated to detach the self from the world and all its interests, destroy the sense of separate individuality, and wither action at its source. The will to live being killed, the self, escaping from the law of Karma and the sorrowful, weary wheel of transmigration, enters Nirvana.

This, so far as empirical existence is concerned, so pessimistic outlook Gautama inherited and made more explicit. In rejecting the idea of union with Brahma, he practically eliminated religion from his system, leaving his system a bare means of deliverance from the intolerable evil of life. His most valuable contribution was a body of moral teaching of singular elevation and his own high moral seriousness.

In the later Buddhism the religious element was restored. Gautama himself became to his followers an object of religious veneration, and was even interpreted, in a way that reminds us of the Logos doctrine, as an effluence from the eternal and all-pervading world-soul. More important religiously was the introduction of the idea of divine helpers called Bodhisattvas. These helpers are not, properly speaking, Gods; they are men, who, ready for Nirvana, have renounced it in order to become the teachers and saviours of suffering humanity; but they exercise the functions of a God. To them the layman looks for salvation and hopes to join their ranks in the distant future. As a result of this development, a new emphasis is placed on the disposition of pity and love towards all creatures. In the older Buddhism a man's thoughts were mainly occupied with the task of winning his own deliverance from the sore cycle of birth, death, and rebirth.

Although in this new or Mahayana Buddhism there are obvious points of contact with Christianity, the distance between the two religions is not substantially lessened. The pessimism with respect to life and its values, in which all the higher religion of India has its source, is not overcome. If the ethical is given a high place, in the last resort it holds this place only as a means to a redemption which transcends it. It is not as in Christianity established on the throne of being. The two religions rest on opposed valuations.

With Judaism, Zoroastrianism, Platonism, and Islam Christianity has not a little in common. All can be described as more or less ethical religions. In conservative Judaism, however, so much is retained that is merely particularistic and national that its claim to universality is subject to serious deduction.

Between liberal Judaism and Christianity the difference often narrows itself down to questions of speculative theology. Islam is only half ethical. Its God notwithstanding the attributes of justice and mercy ascribed to him, is capricious and remorseless - the God of the relentless desert that holds you in its grip and may destroy you at any moment.

Among all the religions that have appeared in history only of Christianity can it be said that it is fundamentally and consistently ethical. That is its greatness - that and the fact that it has at the heart of it the supreme personality of Jesus. Have we any outlook beyond it?

Pages 55-58

HINDU CRITICISM OF HINDUISM.

The Harvest Field gives some important extracts from Hindu papers on this subject. This is what the Hindu says about the priestly class in India:-

"Profoundly ignorant as a class and infinitely selfish, it is the mainstay of every unholy, immoral and cruel custom and superstition in our midst, from the wretched dancing-girl, who insults the Deity by her existence, to the pining child-widow, whose every tear and every hair of her head shall stand up against every one of us who tolerate it on the Day of Judgment. And of such a priestly class, our women are the ignorant tools and helpless dupes."

The Indian Messenger, a Brahma paper speaking of the great national feast of the Hindus wrote as follows:-

"There is probably at the present moment no more self-conceited race on the surface of the earth - and with less cause for self-glorification, if we take into account only their present achievements and condition,- than the people of India. In spite of the fine things said regarding the wisdom of our Aryan ancestors and in defence of idolatry, drunkenness and bestiality have during the Durga Puja been rampant among a large number of the educated and 'half-educated' people of Bengal."

One Mr. P. Narasimha Chari, who figured at the Chicago Congress, came back and had to submit to the disgusting ceremony of swallowing the five products of the cow in order to atone for his transgression of visiting America. Referring to this the Indian Social Reformer, which

is conducted by an earnest band of educated and enlightened Hindus send:-

"People with whom criticism of Government and its measures in season and out of season has become a fashion are not moved by acts which must horrify any individual possessing some little spark of moral consciousness. We feel bound to say that we do not advocate reforms through prayaschittam. We place them on the high ground of true morality. We do not believe that any good cause can gain by its being presented in false colors. There can be true prayaschittam or repentance only for acts done through ignorance. Mr. Narasimha Chari does not believe that his foreign travel or his stay in foreign countries is sinful; he cannot therefore truly repent. He must have passed through the ceremonies as if through a farce. Can it be for the moral good of the individual or of the community that institutions which make the lips lie to the heart should be countenanced and encouraged? Will not such things lower our moral character, because they make cowards of us all, since we have not the courage to maintain that we are right, and hold by what is right at all costs? We must not merely look to the present and the individual benefit. Those who hold principles, and possess sufficient moral force to live up to them, must serve as object lessons to those who have not had the opportunity to learn them. Hindu society has through long degradation learnt to condone the vilest abuses in it and to condemn acts of justice and beneficence. This phase of its character it must be made to unlearn, and it can be done only by

educated men serving to them as beacon-lights, and leading the ignorant and the vulgar on the path of progress. The few, that is, the enlightened few, have always led the many; but in India at the present time the position is reversed; the ignorant many are leading by the nose the knowing some. We would rather have no reform than have it on such conditions. Let not reforms be placed on a false basis; let them be fought out on their own merits. If suffering comes, let those suffer who can patiently suffer for what is true and just. And let those who cannot suffer, but who yet feel the acts to be just and kind, speak out their minds in clear and certain tones, doing something every day to loosen the hold of ignorant orthodoxy on them, and to bring into being genuine, living, and knowing teachers of all that is true, noble and good."

(2)

He concluded by picturing the women of India in a miserable condition, in contrast of the glowing picture drawn by Vivekananda.

IDOL SMASHING IN SHANTUNG.

W. O. ELTERICH.

In the southwest district of the Chefoo field, about 20 miles south of Lai Yang City, we have a street chapel in a large market town called Ta Kwang. It was opened about a year ago and two preachers have been working there and in the surrounding country. Several candidates for baptism were enrolled this autumn by Dr. Corbett. One of the men is anxious to have a school opened there next year. One of the preachers there has just come in with the following report.

About five miles north of Ta Kwang is a large and celebrated temple on a high hill called Feng San. This temple has many and large Buddhist idols with 20-30 priests to minister, 400 Chinese acres of land having been set apart for their support. Every spring and autumn large fairs are held at this temple. People come for miles around. Theatricals are held and idol worship is kept in full blast. The priests always reap a rich harvest. For centuries this has been the practice. But the last fair has been held. When the people gathered there lately for the celebration of the fair, members of the gentry were there to meet them. They told the people the time had come to put a stop to the worship of images and idols, and that a new era had dawned in China brought about by the revolution; that in many places the temples had been cleared of the idols and the useless structures converted into schools for the use of the people. They therefore called on the people to do likewise with this temple. Willing hands responded; ropes and chains and tools were rapidly collected. Soon the idols and images were pulled down off their pedestals and hurled on the ground. There they were still more demolished and eager search made for the silver which constituted the hearts of the idols; these were gathered and are to be used to purchase blackboards for the new school to be established in the temple. The powdered clay of which the images are made was carried out to the field to serve as fertilizer for the growing crops. Each priest was given a piece of land for his subsistence, the rest will be used for the maintenance of the school. The saying among the common people is, that the gods have fled from China. It is no use keeping up the temples any more, we must have schools instead.

The recent revolution and above all the constant preaching of the Gospel is bringing about this great awakening in China. Old men remark to our preachers: "The words of your missionaries and preachers are being fulfilled that the time would come when the people would cease to worship idols and images."

Great are the opportunities for advancing the cause of Christ in China. The educated as well as the common people are turning from the old customs and superstitions and desire something new, and are ready to respond to the calls of Christianity as never before.

There were nearly thirty applicants for baptism at the recent session meeting of our Chefoo Church, of whom eleven were received into the church. With our help the city Y. M. C. A. work has been re-established recently and is well attended, and is reaching the Chinese business men of the city. Mrs. Wells has started a flourishing prayer-meeting for the wives of the business men, holding the meeting in the Y. M. C. A. building. We are thus reaching a new part of the city.

The letter of a Chinese Student in a Mission College, explaining his acceptance of Christianity.

THE TESTIMONY (IN PART) OF TAO WEN TSUING

For about four years my heart has been a battlefield. Jesus Christ and Satan have been struggling for possession of it, and Jesus has won the victory. From this time forth I am a follower of Jesus Christ.

I have not come to Him because of some improper benefit which I expect to get from Him. If there is anything I despise, it is the man who is always asking "What can I get out of it?" I have come to believe in Jesus largely through a study of a book by Professor Jenks, of Cornell University, entitled "The Social Principles of Jesus." I cannot go into detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is His teaching that "we should love all men as ourselves." This principle is clearly brought out and illustrated in the book which I have just mentioned.

In addition to this in my study of history I have taken notice of the great leaders and of their relation to Jesus Christ, and I have found that a large proportion of all the philosophers and scientists are firm believers in and followers of Jesus Christ, and that those who were not owed their knowledge of philosophy and science directly to Jesus Christ, His teaching and His Church.

Again, what country to-day is the greatest Republic on the face of the earth? You say, of course, the United States. Where did the United States come from? I see Washington as its founder; I see Lincoln as its saviour. What kind of men were these? Both men who gave themselves and all they had to their country, in the name of Jesus Christ. They loved their country and their fellow-men as Jesus Christ did, because they were close followers of Him.

Where did the Chinese Republic come from? You say from the reformers and the revolutionists. You don't go back far enough. Dr. Sun Wen was in a large measure responsible for it all, but where did he come from? Where did he get his principles of freedom and equality? Those were instilled into his heart years ago by _____ and who was he? He was a follower of Jesus Christ, and in China for the direct purpose of teaching how Jesus came to save the world.

You take the system of education in China to-day. Where are the centers? At Canton Christian College, St. John's University, the University of Nanking, Boone University, Tientsin University, Peking University, the Tsing Hwa College in Peking, and other similar institutions in China that are the direct outcome of the spirit and Church of Jesus Christ. Blot out of China to-day the education which owes its origin to Jesus Christ, and where will China be? In the depth of deepest ignorance.

Here, too, we have our own teachers who have left their homes and country to come out here to teach us. They teach us philosophy, history, mathematics, science, and we accept it. They teach us religion, the highest religion the world has produced, the religion of Jesus Christ, and we reject it. If they taught us philosophy and history and we should reject it, it would indeed be a pity. But these subjects and others are constantly changing. But if they teach us the fundamental principles of religion which are permanent, and we reject them, how much more is the pity.

Fellow-students, I most heartily commend you to Jesus Christ.

"It seems to me that we have arrived at the stage in the history of missions when it is no longer worth while for missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest but it has ceased to have the same practical importance in missionary work it used to have up to twenty or even ten years ago.

We must realize that the frontier of our missionary enterprise has changed and with it we must also change the old tactics. Too much praise cannot be given to the growth and study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively.

It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear, from a group of new enemies who have advanced so far into their territory, that for all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these same new forces, scientific agnosticism, material determinism, political fascism, and moral iconoclasm."

Armstrong

We are facing today afresh the fundamental question of the nature and mission of Christianity. In dealing with that question I wish to do three things. First to state a fact; second, to express a judgment; and third, to venture a prophecy.

First, I wish to state a fact, or what I believe to be a fact, namely: that Christianity is the only one of the great religions of the world that is deliberately attempting to fill the world and to conquer all human thought and life to the lordship of Christ. It is true that there have been missionary movements on the part of other religions and that there is a living propaganda of Islam in Africa, but none of the religions of the world are attempting, as Christianity is, to secure the acceptance and recognition of the supremacy of one divine personality known in history and known in the present experience of men. This religion has sent its ambassadors into every area of the world; it is not only claiming the world geographically for Christ, it is grappling in His name with all the problems and movements in human thought and action and it is using the unique method which He introduced of loving, unselfish, sacrificial human service. In spite of all that is said today in opposition to the effort of Christianity to convert men and women and against the use of military figures of speech, Christianity adheres to its mission. As William Newton Clark said:

"The true ^{state} ~~study~~ of the case must not be forgotten - namely, that Christianity sets out for victory. The intention to conquer is characteristic of the Gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It cannot conquer except in love, but in love it intends to conquer - it means to fill the world."

Second, I wish to express a judgment. The judgment is that Christianity is the only religion that can conquer the world and that is worthy to conquer it. It ~~is~~ the only true and adequate idea of God - His unity, His holiness, His fatherly love.. It ~~is~~ the only adequate idea of man as the marred image of God capable of redemption. It ~~is~~ the only adequate ethical ideal embodied in a perfect historic personality, none the less absolute and final because incarnate, in time and place in history. It is the only religion of forgiveness, redemption and ~~resurrection~~ resurrection. It alone can give that life because essentially it is not a religion at all; i.e., a human quest - it is Life Himself; i.e., God giving Himself to man. Christianity, as Christ, stands all alone, incommensurable with any other religion. The only full and final revelation of God and man, it alone can conquer the world because it alone is worthy.

In the third place, I would venture a prophecy - Christianity will conquer the world. The great assurances of the New Testament are not mere poetical dreams. The day will come however far away it may seem, when every knee will bow and every tongue confess that Jesus Christ is Lord to the glory of ~~the~~ God the Father. There is evidence enough to strengthen our faith, in the numerical facts and in the moral evidence of Christ's pervasive influence in the world. But the supreme evidence is in the fact that God was in Christ reconciling the world to Himself and that He sent His Son not to be a loser but to be the Savior of the world.

THE RELATION OF WESTERN THEOLOGICAL STATEMENTS AND FORMS OF
RELIGIOUS EXPERIENCE TO OTHER RACES.

* * * * *

The subject of the relation of Western theological statements and forms of religious experience to other races, which has been assigned to me, is set down on the program under the heading not of "Limitations and Difficulties," but of "Unifying Influences." The implication would seem to be that the^{se} statements and forms and the place which they occupy in the missionary enterprise are conducive to the ends of cooperation and unity, which we are considering in this Conference. Is this the case? We cannot answer this question without defining the relation of our Western statements and forms to the organization and life of the native Churches which we are establishing, and on this question we meet with two diametrically opposed opinions.

It might be possible, under the phraseology of the subject, to ignore this issue and to consider, instead, the relation of our Western statements and types of religious life to the non-Christian religions, and to contend that as against the issue which these religions present, our Western Christianity is so substantially united that the agreement in which we stand in fundamental doctrine and the unity of religious experience which characterizes us, are a distinctively unifying influence in our propaganda. This is a contention that can be strongly supported. We shall come to this consideration further on, but I think it would be an evasion of the real problem which we are called to face to take this line of thought alone.

When we face the question squarely, we have presented to us, on the one hand, a case in support of the frank transportation to the Mission fields of our Western creeds and types of Christian experience. The arguments may be summarized

as follows:

1. - We cannot help it. We can only go as the men we are and carry the convictions in which we honestly believe. Missionaries go out from definite Church organizations, trained in the doctrines and life of these bodies. Whether their denomination lays on them little or much of obligation to the denominational tradition, they still are members of that denomination and of its missions, sharing in a common body of opinion and a common temper of life, which are not things they can lay aside by any act of will, or cancel as tho they were not.

2. - Our obligation is to carry to the non-Christian world not the original Christian message alone, but all that the Spirit of God has added of clearer understanding and of richer experience through the centuries. We should be doing wrong to these new native Churches to ask them to start where we started four hundred years, or eighteen hundred years ago.

3. - To call our theological statements "Western" is to misuse them. The whole purpose of those who framed them was to escape from anything sectional or territorial, and to embody, in formal statement, the universal elements of Christianity. Truth itself is universal, and if these statements are true, - as the Churches which hold them must certainly believe that they are, ~~if these Churches are Christian and therefore moral,~~ - then this truth is not Western, but Eastern as well. That they are Western in language is obvious, but the Bible and all other good books require translation likewise.

4. - If it be said that these creeds are Western in their mode of thought and forms of emphasis, some reply by pointing out how much there is in them which came distinctively from the East, and call attention to the fact that the Councils which fashioned some of them were distinctively Oriental Councils, while others reply that those elements which are spoken of as eastern embody the very principles which the East needs most, and which are indispensable to a universal conception, whether in theology, or in philosophy, or in social institution, and that to carry to Asia a theological doctrine or ideal of life containing only

Oriental principles and in no wise colliding with or supplementing the Asiatic ideals of the present day, would not be such a Christian evangelization as the New Testament contemplates or as Asia mortally needs. What India wants is the Christian antidote to her pantheism, - not a surrender of Christianity to a pantheistic construction. What Mohammedanism needs is the Christian idea of God, - not a surrender to the theistic mechanicalism of Islam.

6. - It is not the Western forms either of doctrine or of life in which Christianity is presented that perplex and hinder non-Christian peoples. It is the very essence and universal elements of Christianity. Commission IV. of the Edinburgh Conference included in its list of questions, the following enquiry; "Did the Western form in which Christianity was presented to you perplex you? What are the distinctively Western elements, as you see them, in the missionary message as now presented?" This question was addressed to converts to Christianity. The Report of the Commission states that the question itself was unintelligible to many. The Rev. C.H. Basil Woodd says:

I submitted this question to several of the Christian schoolmasters in my school - men of tried Christian character. They all answered frankly that they were unable to write down, or formulate, any answers. They did not understand what was meant by references to 'Western form, Western elements,' in the teaching of missionaries who teach from and with an open Bible in the hands of all.

The Rev. T. Futchashi says;

The so-called Western forms do not present themselves as Western forms. Whilst recognizing that the Bible contains much that is similar in form to what is found here in the Far East, the fact that we have three religions with more or less different forms of expression prepares us to expect and accept what may be thought peculiar in the Christian religion.

The hindrances and difficulties reported from the various fields had to do not at all with the Western forms in which Christianity was presented. Both the attractive and the repellent elements were found in the fundamental characteristics of Christianity, - its claim to absolutism and universality; its doctrine of God; its spiritual freedom; its ethical difficulty; its relation to history; its principles of personality and redemption. In comparison with these difficulties, any trouble with Western forms is negligible.

7. - It is even held by some that our modern forms of creedal statement greatly simplify and interpret the Gospel. In a most suggestive article in the East and West for April, 1913, on "The Western Form of Christianity," the Rev. Campbell N. Moody argues that modern Christian Missions have advanced far beyond the letter of Scripture; that our creedal formularies have immensely clarified the truth of the New Testament, and he quotes the naive observation of a Chinese convert to him, to the effect "that the teaching of missionaries was much clearer than that of the New Testament, for the New Testament, he said, gives no very definite account of conversion or of praesent salvation, and confuses the mind with conflicting views of faith and works." This creedal simplification and articulation, Biblical theology, in other words, Mr. Moody argues is not Western but human, and therefore universal, as shown by the fact that the same creed has taken hold of a great variety of peoples, - Greeks, Romans, Syrians, Africans, Celts, Germans, Saxons and Slavs. He admits a Western accent, but not a Western form, and the accent would be there whatever the form. If any form perplexes the Chinese converts, he holds, it is not the Western form of our theology but the Jewish cast of the Gospel narrative.

8. - Western forms of infidelity and unbelief are pouring over the world. Some of them have an unmistakable Occidental character that does not prevent their acceptance in every part of the non-Christian world. ^{The books and} articulated systems of Western materialism have been accepted all over Asia. Are they not to be set with the systems of positive faith, which alone are found adequate to deal with that in the West? ~~Western unbelief is universally current. European and American books which attack religion are translated and widely circulated in Japan and China and India.~~ It is folly to declaim against our positive religious doctrines as Occidental and unintelligible to Asia, when our Western systems of negation and unbelief achieve a universal currency.

9. - If it be said that it is the precision and elaborateness of our theological statements which confuse the East and divide the Churches there, it is replied that it is the want of precision and the parsimony of statement in our

creeds which is the chief objection. All the non-Christian religions attempt a range, and some of them a detail which are foreign to the restraint and reverence of our Western creeds.

10. - It is not the Western character of Christianity but its foreign character that raises prejudice against it, especially where the spirit of nationalism has been, or has grown up without discerning its debt to Christianity. The real root of prejudice, so far as it springs from anything else than the essential character of Christianity, is found in the confusion of Christianity and its messengers with political ^{and} invasion and the pressure of dominant races.

11. - It is not the ~~settled~~ forms of Christian doctrine that we carry to the non-Christian world which divide the native Christians or denationalize and Westernize them. It is the tide of social influences which is poured in independently of missions, and which Missions would check and correct if they could. It is divergences of Church organization, teaching as to polity and sacraments, and the indefensible application to the non-Christian Churches of alien geographical names. As Dr. Gathert Hall remarked in a passage quoted by Bishop Brent in his introductory note to ^{the} Barrows Lectures on "Christ and the Eastern Soul;"

Next to the ethical misrepresentation of the Christian religion by the perverse and contradictory lives of its nominal adherents, I know of nothing more likely to repel Orientals from the sympathetic study of this Eastern faith (Christianity) than the overshadowing prominence of ecclesiastical institutions. That these institutions are inseparable from the Occidental practise of Christianity, history appears to show. That they have their excellent uses, in their own sphere, it would be but questionable wisdom to deny.

12. - Efforts to present Christianity in a form separate from and ^{de}precative of our Western creeds have nowhere met with the success that can be shown in ordinary Missions of our Western Churches, nor have efforts such as these been free from the same difficulties which attach to our other missionary efforts. Those who have gone out with a message, either purposefully or unconsciously disdainful of the actual history of Christian doctrine, and with an effort to accommodate Christianity to an Oriental soul, supposed to be different in type or consciousness from a Western soul, have met with less success than those who have

gone with the clear historic Christian message, and especially with that message in its challenge to the actual social life of men.

13. - Lastly, if our theological statements are to be regarded as ethnic, and other nations are to correct their Western bias, where, it may be asked, has the correction begun to be made? Which one of the European nations in the past universalized a territorial theology? Which ones of the non-Christian nations are doing it today? ^{embracing the world,} A larger life, ^{as} Alston points out in "The White Man's Work in Asia and Africa," ⁴ is giving us a clearer insight into ourselves and disclosing new meanings in the Christian truth which has come down to us; but what new truth or rearrangement of theological emphasis, or even what new heresy ^{has} the Universal Church received as a result of more than a century of missionary contact with the non-Christian world?

This is one side of the case. What is to be said on the other side?

First of all, it is recognized that the foreign missionary enterprise represents the greatest unified effort of the Christian Church, and that the very fact that, ^{the} problems to be met on the mission field are the elemental problems of religion, and not the issues of denominational diversity, has led to a general emphasis, on the part of all the Churches, upon fundamental elements of common religious conviction. As a simple matter of fact, accordingly, there has never been the export of our diversified creedal statements. The Westminster Confession, the Augsburg Confession, ^{the thirty nine articles} and the Canons of the Synod of Dort, for example, have never been translated into ^{many} ~~most~~ of the languages in which the missionary work is done, and the same thing is true of the full formularies of most of the Churches. The argument in behalf of carrying our Western theological statements ^{in full} _{to} the missionary field, accordingly, is an argument in behalf of what never has been done and never will be done.

2. - Not only have we not carried our full denominational standards to the mission field, but in many of these fields we have not even preserved what

^{well} was supposed to be radical divergencies in theological principles. - The divergencies, for instances, of Calvinism and Arminianism. The Methodists have been working ever since they went to China with great success with a Calvinistic type of theology. One of them complained recently in a paper published by their Press in Shanghai:

What distinctively Methodist literature does Methodism in China need at present? In answer, I would say one thing needed is a work on systematic theology. So far as I know, there is no treatise from the Methodist standpoint. What we have is tinctured with a diluted Calvinism, not rank, to be sure, but still retaining a mild flavour of that dead system.

In a later number of the same publication, another missionary writes;

Many times have I been pained to hear our preachers present Calvinism to their congregations, and, what is worse, to know that the books taught in our theological seminaries are tinctured with that dead system? Let the Methodists of China look about and at once select a man filled with the spirit of God and Methodism, and set him aside for the work of preparing clean Methodist theological works.

I am glad to say that I think the theology of most of our Presbyterism Missions is equally tinctured by the very live system of Arminianism. To the extent that these theological differences are emphasized, our Western theological statements divide us. To the extent that distinctions melt together where they belong, we are united.

3. - The object of the missionary enterprise is to establish in each field a living Church, - a Church with its own personality, strong in its own conviction, faithful in its own ministry. The attitude of Missions to these Churches should be the same as the attitude of a wise father to his son. He will help him in every way in his power and endeavor to acquaint him with all the lessons of the past, and to place at his disposal all his best traditions, but he will not attempt to stifle his son's identity, to clothe him in his own ~~and~~ in his ancestors' garments, to subject his mind to any statutory sovereignty. His aim is to train a free personality, who shall take up all that his father can do for him and go beyond it. We are not acting in this way toward these Churches if we fix them in our own mould. We have recognized theoretically that we must not do this. The principles of the Church Missionary Society state:

We of the Church of England, are bound by our fundamental rules to train up every congregation gathered from the heathen according to the discipline and worship of the Church of England. But our own Prayer Book has laid down the principle that every National Church is at liberty to change its ceremonies, and adapt itself to the national taste, and therefore we look forward to the time when the Native Christian communities shall have attained that magnitude and maturity which will entitle them to worship and perfect themselves according to the standard of God's Holy Word.

But we indefinitely postpone this day to the extent that we lay the authority of our formularies upon those weak shoulders.

4. - It is just because we have thus over-awed and over-burdened these Churches, in some measure, with our Western forms, that there has been no independent theological thought among those peoples. The Report of Commission II. of the Edinburgh Conference quotes the statement of a leading Indian missionary:

It is one of the serious defects of our Indian literature that our educated Christians have not thus far separated themselves from the leading-strings of western missionaries in matters of Christian thought. . . . I have hardly known one Indian Christian thinker whose theology has revealed definite constructive thought, who has been able to shake himself away from the trammels of the West.

And Dr. Gibson adds;

The Church in Japan has apparently given evidence of more intellectual activity than either India or China, but it has been so powerfully under the domination of its acceptance of everything western in the earlier stages of its modern life that, while there is increasing freedom in the use of the pen in contributions to magazines and newspapers, there is not much sign yet of any independent treatment of the great themes of the Christian revolution.

"Throughout the whole of India," says Mr. Bernard Lucas, "one looks in vain for anything that can be correctly described as an indigenous Christianity. The Indian Church has produced not a single theologian, nor has it given birth to a single heresy. When we contrast the first century of Christianity in Europe with the first century of modern Christian Missions in India, this statement is deeply significant. The contact of Christian thought with that of Greece was productive of a ferment in both, which has an immense influence on the spread of Christianity in the West. In India we have a philosophical atmosphere quite as stimulating, and far more penetrating than that of Greece when Christianity first came into contact with it; yet while Christianity has profoundly stirred Hindu thought and feeling, Hindu thought has had absolutely no influence on Indian Christian thought. The reason is that, with few exceptions, the Christian convert was never distinctively a Hindu. It was not to him as a Hindu that the Christianity which was presented appealed. Hinduism had more or less lost its hold upon him, or he was outside the sphere of Hindu thought and feeling, and Christianity appealed to him on its own Western merits."

What these people have needed was a greater burden of responsibility for theological work of their own.

5. - The introduction of our divergent theological statements, to

the extent to which they are introduced at all, confuses and perplexes those to whom they are offered, and who are unable to judge for themselves, and so divides them. It divides them, also, along lines of cleavage utterly alien and unnatural to them.

6. - ~~All such foreign importation postponed~~ ^{the day of a national,}
~~indigenous life.~~ ^{Ewing} It may be that the ^{when established} native Church ^{itself} will divide, but if so, it will be along the line of natural divergences, and the new denominations will represent a reality of conviction and not the mechanical adoption of alien traditions. It may be held, also, that the native Churches, if we establish them in unity, will be able to retain their unity. Those movings of the Spirit of God which are drawing us together in the West, may surely be trusted to hold together that which we found in unity on the mission field.

6. - The introduction of our Western forms and statements lays the emphasis on intellectual definition instead of upon the actual experience of Christ and His practical service in life. ^{Definition} Difference always divides, while life unites.

7. - Do we deem our present theological statements final and complete? Have we reached the limit of our apprehension of Christian truth and our power to declare it? Surely not. Our present statements have led us into a larger truth than men had previously known, ^{and} ~~the~~ the road still lies open before us.

"If it had been possible," as Dr. Charles Cuthbert Hall wrote in The Universal Elements of the Christian Religion, "for one set of men to legislate the form and contents of religious thinking in a manner permanently adequate for all Christian experience, our conception of the vastness of the revelation of God in Christ would shrink. But this never has been possible. The successive theological reinterpretations have borne witness to the sincerity, and often to the insight of those that framed them. For those who used them they have appeared to have a relative sufficiency. As presentations of Christian thought, and interpretations of revealed truth, they have been honoured of God and serviceable to men. But their noblest quality has been, not their relative adequacy, but their absolute inadequacy; not their direct witness to certain aspects impressing the minds of those who framed them, but their indirect witness, through their insufficiency for other minds, to the immensity of the scope of the manifestation to the world, of God in Christ. Had Europe slept in ignorance beneath the limited view of God and His universe that prevailed in the age of Hildebrand, and was not materially enlarged by the Council of Trent, one might conclude that Christianity is but an ethnic faith. But with the rebirth of learning and the emancipation of thought came the rolling back of clouds, the uncovering of landscapes, the multitudinous self-fulfillments of

God; and the students of truth awoke; and every one had a doctrine, a tongue, a revelation, an interpretation; and lo! the wideness of God's mercy was as the wideness of the sea - and the love of God was broader than the measure of man's mind."

Neither our Western statements nor our Western incorporations of the Gospel in life are final.

8. - Our creeds are changing fast in the West, and we are witnessing a great meeting together of that which was supposed to be contradictory. It is not that we are discovering that our statements were not true. What we are perceiving is that ^{they} were not the whole truth, - that we need a larger comprehension that shall gather up the broken lights of our separate systems. Our whole struggle is to escape from what was national or sectional, and to achieve that which is universal. Shall we ^{such} ~~not~~, at such a time, to perpetuate abroad that exclusive temper of the ancient statements from which we are just escaping at home?

9. - Moreover, it is by the very offer of our Gospel, not in its denominational distinctiveness but in its elements of universality to the non-Christian nations, that we ourselves are to be given the correctives and expansions of which we stand in need. It is not that the non-Christian religions are to give these to us, but that they are to come from the contact of Christianity with new sections of that humanity which is the body of Christ, and in which, and by which alone in its universal completeness, can the full truth be known.

10. - It is recognized that the message of the Gospel is a coherent message to ^{be} ~~be~~ addressed to the ^{of} ~~of~~ minds of men as well as to their hearts. The question of such a proclamation is not at issue. The question is as to whether this proclamation is to be made in terms of the New Testament and of the general Christian concordat, or in the divergent terms of our Western creedal statements.

"The question is often asked," said Dr. Harada at the Edinburgh Conference, "in some sort of way like this, are the expressions of faith as formulated by the Western Churches acceptable to and sufficient for the various Churches in the East? In answering such a question as that, I wish to speak frankly and boldly of what I regard as the fundamental principle which should ever be kept in our view, namely, Christianity is life - the life of God in man - nothing other than that can be considered as real Christianity. The life cannot be trans-

lated into another life except through that life. The organization and the system of doctrine will follow on, but all the organizations and the systems of doctrine will follow on are not powerful enough to produce that life. In saying this I do not mean to say there is no need of organization, nor do I mean to say that there is no need of the statement of faith - not at all. What I want to say is that the expressions of faith must be the fruits of the Christian life and the spiritual experience. Perhaps some of you may say that it is too commonplace, too simple, but let me remind you that very often the simplest truths are the truths very easily forgotten by us. The essential faith of Christianity is our faith in the personal God our Father, in a living Christ and in the Holy Spirit who is living with us all the time. Teach the Bible without too much of our interpretation, and then be patient as well as watchful to await the outcome of the Christian life in non-Christian lands. I think we want faith in God, but we want faith in man, not in the goodness of man, but in man as the living temple of God. We should not judge of others by our own thoughts. Our system and your system are not necessarily the perfect or final type of Christianity and therefore in the matter of the expressions of faith in non-Christian lands we must be patient, we must wait for the time of the real expression of their spiritual experience. That is important, not only for the sake of the Churches in non-Christian lands, but I think that is important for the sake of the mother Churches, because in all those and only in all those our Lord's full personality will be glorified and revealed in all the world. "

"Whether we like to confess it or not," writes the Rev. Edwin Greaves in the Last and Best for Januar., 1910, in an article entitled "India for the

Christian Church or For Christ?" "the fact remains that Christianity, the Christianity which is set forth by missionaries, is Western. The formulation of its doctrines, the proportion and relative weight of its parts, its ecclesiastical organizations, its forms of worship, and, in part also, its ideals of the religious life, are Western. It is inevitable that they should be so. But Christ is not Western, and it is possible for men to accept Christ and to become His true followers without identifying themselves with any Western Church. Jesus Christ is 'the Way, the Truth, and the Life;' He also is 'the Door.' My own strong belief is that if men from the north and south, from the East and West of India, would take up this attitude, and, without identifying themselves with any Western Church, would take the New Testament, and, seeking God's guidance, 'work out their own salvation with fear and trembling,' a day would dawn for India which longing eyes have watched for for long, and yearning hearts have prayed for."

11. - Our doctrinal forms of statement fill a place of diminishing importance in the life of our Churches in the West. Dr. Merrick Johnson, in a pamphlet entitled "Why I am a Presbyterian," glories in the fact of the elemental simplicity of the foundations of his Church. "It demands nothing whatever for admission to its fold," he writes, "except trustful belief in the Lord Jesus Christ and credible evidence of that belief in the daily life. Applicants for church-membership are not required to give assent to an extended creed. . . . He and the only belief she insists on is belief in Christ. The applicant must be a Christian, that is all - a new creature in Christ Jesus, accepting Jesus as Saviour and Master, trusting in Him alone for salvation, and submissive to His revealed will. The candidate may have imperfect views of

doctrine, imperfect views of duty, imperfect views of the person of Christ, may be Calvinist or Arminian, Sabellian or Apollinarian, annihilationist or final restorationist, may question infant baptism or stumble at the Trinity; but if he loves the Lord Jesus Christ, and trusts in him as his personal divine Saviour, he gives credible evidence of it in a Christian life, the door of the Presbyterian Church is open to him, and all the privileges of her hallowed communion are his."

If something more than such a simple confession should be required of those joining the new Churches on the Mission field, why should more be asked than the Apostles Creed, as is customary in the Missions in the Anglican community and many others? There should be, of course, the most careful Bible teaching, both at home and abroad, but why should not Christ and the simple facts of Gospel faith, embodied in the Apostles Creed, suffice as our united message and requirement? "The method of presenting Christianity," writes Professor Mukerji of India, "will change with the country and the times, but not the body of the message. The questioner is right in refusing to accept anything as the name of Christianity except the New Testament Christianity."

12. - It is folly to say that there is no Western type of Christianity with statements and institutions distinctively Western. We know too real are the distinctive types of Roman, Greek and Teutonic Christianity, - how wide the difference between the Northern and South American types, between the English and the Continental. Where we are aware of distinctions like these, it is impossible to imagine that the East is not aware of the reality of the Western character of our statements and forms.

13. - It is true that much opposition to Christianity, and much misunderstanding of its character are due to its essential principles and to its unhappy association, in Eastern minds, with the political misdeeds of the nations whose representatives are bringing Christianity; but these facts make it all the more important that the missionary problem should not be made more intricate and difficult by adding unnecessary elements of confusion and resistance. You will remember the incident which Dr. Hume told us at the Edinburgh Conference:

"Recently when I asked the one who is easily the most influential political leader in Western India, and who is also a religious man, what was his

personal attitude towards the Lord Jesus Christ, and what was his estimate of the probable increase of a reverential attitude towards our Lord, he instantly replied, 'Jesus Christ is hopelessly handicapped by His connection with the West.' That was an exaggerated statement. But it is the simple fact that while many thoughtful Indians are being drawn to the Lord Jesus Christ, many are hindered and alienated by the organization and by some of the requirements of the Indian Churches. For their sakes it is desirable that the Indian Church should grow on national lines, with more Indian modes of worship, music, organization, doctrinal statements, and leadership."

Where there is a necessary antagonism, and to fundamental divergences, all unnecessary grounds for prejudice and misunderstanding should be laid aside.

14. - Our present modes of presenting Christianity are not satisfactorily effective. ^{Professor} ~~Principal~~ Hoeg of Madras argues that the theology which we have worked out is designed to cover needs which the Hindu does not so deeply feel, while for other needs which he feels with crushing weight, our theology has no adequate message. "These two factors," he says, "obviously render it hopeless to expect to make the necessary spiritual impression by interpreting Christ to the Hindu directly in terms of our Western doctrines. There are only two alternatives open to us. Either we must set to work to develop in his mind a new framework of ideas which will make it possible for him to begin to feel our own type of spiritual hunger, or we must ourselves learn to feel his type of spiritual hunger and at the same time discover for ourselves in Christ the fulfilment of that hunger and learn to present Christ in that light."

And Principal Hoeg goes on to state his conviction that we must follow both of these courses. What he so deeply feels was felt as the great problem of his life by the late Alfred Jones of the Province of Shantung, who was convinced that our Western theological interpretations fell far short of those universal statements of the Christian truth for which he sought with prayer and longing all his days, in order that Christ might be commended to those to whom Mr. Jones felt He might come through some less opaque medium than that through which the Church sought to communicate Him.

15. - And lastly, the Churches seem to be strangest in those lands where it has most completely emancipated itself from the West and begun to build its walls on ^{the} fundamental and universal elements in Christianity, separated from the elements of theological divergence in the West. In Japan there are strong self-supporting independent native bodies doing their own thinking, maintaining

their own institutions, living their own life in Christ. Similar Churches are found in Korea, in Africa and in other lands, and wherever they are found it is seen that they rest on the New Testament and upon those great Christian facts and principles which are indisputably universal in our faith.

Here, then, is a statement of the case on either side. One is tempted to go on enlarging the argument on one side or the other, or pointing out the fallacy or necessary qualification of that which has been urged. What general conclusion shall we draw? Obviously it is desirable to recognize the facts. Both of these views are held by earnest men who are acting upon them, and the situation with which we have to deal is a situation of reality. Men of mediating minds I think might recognize such points as these:

1. - The great body of Christian people who are carrying on the missionary enterprise and the great majority of the representatives whom they have sent out are now substantially one in Christian doctrine. Their agreement extends beyond the Apostles Creed. How wide it is and how united ^{is} the statement of Christian facts and convictions ^{which} it is possible to make is illustrated by the deliverance of the missionaries in Japan who, feeling the need of a united statement to the nation, issued last year the paper entitled "The Christian Faith and Life," covering the following points:

- Jesus the Christ,
- The Fatherhood of God,
- The Kingdom of God,
- Son of Man and Son of God,
- Man and Sin,
- The message of Christ,
- The Death of Christ,
- The Resurrection and ascension of Christ,
- The Holy Spirit,
- Jesus Christ the God-Man,
- The Significance of the Cross,
- The Significance of the Resurrection,
- General Principles of Christian Living,
- The Christian Religion and Society,
- The Christian Religion and the State,
- The Christian Church and the Great Commission,
- Christian Worship,
- The Bible.

If the missionaries in Japan can do this, so, also, can the missionaries in other lands, and a new power and unity would come to the movement in China and India and every other field. Perplexing problems which will otherwise arise would be forestalled, and the great goals which we seek would be brought appreciably nearer if in each nation all the missionaries at work could agree on some such utterances as has been signed by 700 of the 1000 missionaries in Japan.

or if, even better, we could sign upon such a statement here at home.

2. - Our chief difficulties in the way of union on the mission field spring not from doctrinal disagreements nor from the importation of Western creeds, but from our divergent views of polity and the sacraments, and from the types of action and temper of mind due to these divergences. Against atheism, materialism and pantheism, all the Christian bodies speak with a common voice. It is in the matter of organization and sacrament, in those ^{symbols which are the} necessarily mortal elements, that our difficulties lie, - not in the things that are unseen and eternal.

and a touch of Christ

3. - There is a life in Christ ^{and a touch of Christ} which all of us recognize, and in which we know ourselves to be one. The saints of all the ages and all the communions are our saints. Whatever the type of polity or of sacramental conviction, we recognize this unifying life. It binds all Christians, no matter how wide their divergences or contradictions. Monists and pluralists, individualists and socialists, Quakers and sacramentarians, independents and Episcopals, - all these and more recognize and joyfully acknowledge the unity ^{both of life and of truth} that they have in Christ. That unity surely should be our first message to the world. The exaltation of this idea of our common Christian possession is often spoken of in these days with some reproach as "the irreducible minimum," or "the lowest common denominator." *Are they not essentially misleading? It is not minimums, but maximums,* But ought these phrases to intimidate us? ^{Is it not a}

fact that our Lord is the common possession of us all, - that we all find life in Him, that we all believe that the true Church is His body, and that all who are in His body must be in that true Church? If we go on estimating our great ^{by Christian men} body of common Christian faith, do we come to a result that may be spoken of ⁱⁿ

not touch but greatest common denominator with which we are dealing.

minimizing words? Has not the day come at last when we may think as reverently and speak as boldly ^{by} of the ^{greater} things in which we agree as of ^{the lesser} ~~those~~ in which we differ? Are these latter entitled to a higher reverence than the former? However dear they may be to us, however important to the whole Christian wealth, ought they not still to be given the place which the actual facts of Christianity assign them, and be thought of as a contribution of each part to the whole, and not as an exaction by each part from the whole, ~~containing the recognition of the unity that is and that cannot be denied.~~

4. It is this common experience of Christ, interpreted as it can only be interpreted by the body of the common evangelical truth, ministered to men as it may legitimately be administered by a wide variety of symbol, which is the central and indispensable thing in the Kingdom of Christ. It ought to be the central and indispensable thing in the Kingdom of Christ. It ought to be the central and indispensable thing in the Church, otherwise we erect in the Church principles at variance with the principles of the Kingdom of Christ and of heaven. These symbols and their interpretation will of necessity vary. No symbol is capable of a uniform universal application, but the central Christian experience and the truth which produces it and which it embodies is universal in the same sense and degree to which the need to which it answers is universal. In proportion as we perceive this and act upon it as we are doing more and more, as a Power mightier than we will lead us yet more and more to do, will our Missions to the world be ~~lifted~~ above the weakening influence of whatever divides us or distorts Christian values by exalting secondary things into primary places and we will be given the authority which awaits our recovery of the accent that is universal.